

The LUTHERAN



HONORED BY WEST GERMANS
Award notes Dr. Fry's world church leadership



Bird Feeder

A FEW WEEKS AGO our new bird feeder came in the mail. It was nicely made, with a wood roof and chimney, glass sides, and wide ledges where food could be placed and where birds could land to feed.

"Won't the birds like it!" the children exclaimed. "It looks just like a little house."

Naturally, they wanted it set up right away. We attached it to the house outside the kitchen window, where we could watch it.

BUT DAYS went by and no birds came. We were disappointed. Nevertheless Craig, who had first spotted the bird feeder in a catalog, faithfully kept re-

plenishing the food supply so that if the birds did come they would find enough to eat.

Then, suddenly, the weather turned cold. A strong wind blew in the first heavy snowfall of the season. And the birds began to arrive! First there were only one or two, then many—almost waiting in line for their turn to eat.

"YOU KNOW, that's a good lesson for us," my wife remarked at dinner that night. "Sometimes we turn to God only when times are difficult."

"Yes," quietly added our teen-ager daughter, "and we always find God faithful and ready with abundant help."

—ROBERT H. THURMAN

The LUTHERAN

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The LUTHERAN

Religion and Politics Do Mix

By Robert Herhold 11

Don't Expect Something for Nothing

By Darrell Sifford 15

Life Insurance Against Man

By Robert E. Karsten 18

Light Was Denied

By Ruth L. Cummings 19

Be Different

By Ralph W. Loew 23

Church in the News - - 4

Washington - - - 10

News in the Churches:

Georgia-Alabama - - - 44

Iowa - - - 43

Wisconsin - - - 42

Kentucky-Tennessee - - - 43

New England - - - 35

New Jersey - - - 35

N.Y.: Binghamton - - - 34

N.Y.: Buffalo - - - 34

New York City - - - 35

N.J.: Allentown - - - 46

Pacific Southwest - - - 37

Pack Mountain - - - 38

Portland - - - 39

Western Canada - - - 47

Campus - - - 36

We Make a Family - 25

Worship Notebook - - 27

Personal Problem Clinic 28

Books - - - 30

Letters to the Editor - 33

Conclusion - - - 50

THIS WEEK . . .

● **WITH ATTENTION FOCUSED** on inauguration of a president of the United States on Jan. 20, Pastor Robert Herhold, who was an alternate delegate from Minnesota at last year's Democratic convention, talks about why a Christian can hardly avoid being mixed up with politics (local to international) (*page 11*). He dispels the notion that the much misquoted saying about rendering to Caesar "the things that are Caesar's" is an invitation to church people to stay away from the political battlefield.

● **MANY STORIES WERE** written about refugees arriving in America through sponsorship of church agencies. But little has been heard about their adjustment to conditions in the New World in the years following their arrival. Newspaperman Darrell Sifford tells about one family that found the going rough in the beginning, is now successfully established in Missouri (*page 15*).

● **RUTH LERDAL CUMMINGS** was one of two students at the Overbrook (Philadelphia) School for the Blind to whom hope for partial recovery of sight was held out. She reports in this issue (*page 19*) on her fateful trip with a blind musician to the New York hospital where both were to learn about their fate.

● **ENROLLMENT IN ULC COLLEGES** is up again this year while seminaries reported slight gains. For a compilation of 1960 figures see "News in the Churches" (*page 36*).

● **COVER PICTURE:** In recognition of his leadership in the ecumenical movement and as president of the Lutheran World Federation, Dr. Franklin Clark Fry last month received one of the highest honors given by the German Federal Republic. He was awarded the Knight's Commander Cross with Star (Grand Order of Merit). Presentation was made by Dr. George Federer, German consul-general in New York.

THE CHURCH IN THE NEWS

Spanish priests protest

Any whisper of opposition had been firmly stifled by the Spanish dictator, Francisco Franco, and his regime. Iron-clad agreements between the Franco government and the Vatican were intended to insure a tight alliance between church and state. The Roman Catholic Church is the "official" religion for Spain's 30 million people. The country's 15,000 Protestants are allowed "private practice of worship" but may not advertise, distribute literature, or make any public announcement of their services.

First audible rumble of discontent under the government's tight lid stirred Spain last summer when 339 Basque priests sent a letter to their bishops complaining of suppression of civil liberty and free speech. The letter charged that a widening gulf between the people of Spain and the Roman Catholic Church was caused by "the contradiction that exists between the Catholic doctrine relating to human rights and the violation of this doctrine by a regime that proclaims its official Catholicism and enjoys full support of the church hierarchy."

The priests cited police brutality and said political prisoners were thrown into jail for long periods at the "whim of officials" without proper trials.

Letter stirs interest

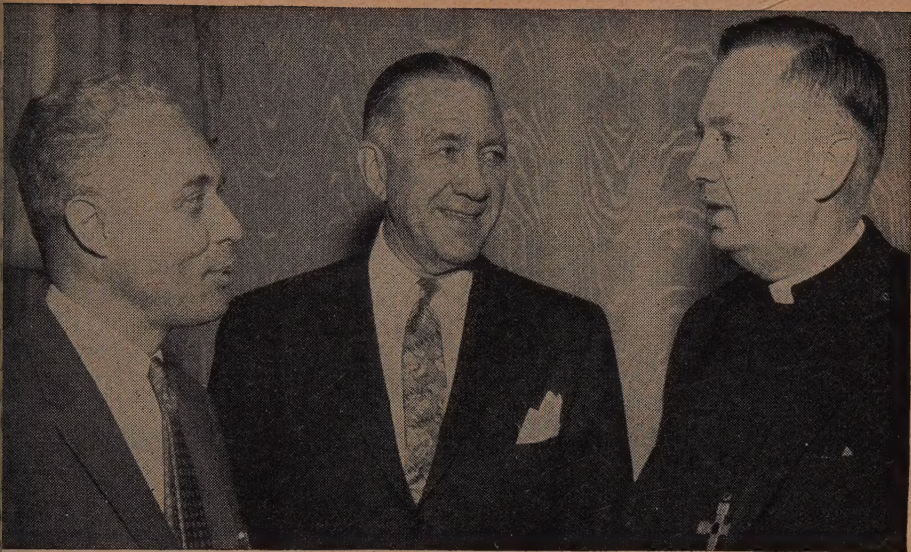
Censorship of press and radio kept Spaniards from knowing the contents of the priests' letter, but the reply of four bishops to whom it was addressed got wide publicity. The bishops rejected the appeal as "strange and irresponsible" and charged that the priests were "blinded by political passions." They warned them, "Never mix yourself in any matter outside your priestly function." The Papal Nuncio to Spain, Archbishop Antoniutti, added the declaration that "he who opposes the bishop opposes Christ."

The sharp reply of the bishops stirred curiosity throughout Spain. Last month it was reported that "several thousand signatures" were on a new letter addressed to the bishops, urging them to disclose the full contents of the priests' letter so both sides of the matter could be known. It could then be seen if the bishops' condemnation was justified, a new letter said.

Bishop Jaime Font of San Sebastian retorted by threatening any priest with "severe punishment" if he "promotes ill intrigue" and fails to "submit to the decisions of the church hierarchy." The threat was reproduced by government censors throughout the controlled national press.

Cardinal warns Franco

This month it appeared that unrest among the priests had stirred some hierarchical action. Cardinal Pla y Denés, 84-year-old primate of the Spanish Roman Catholics, warned Dictator Franco that a "conflict" loomed between church and state. The cardinal based his warning on the failure of the government to give "authentic" representation to working classes and its continuing persecution of Roman Catholic labor unions.



NEW ULC COMPTROLLER WELCOMED BY TREASURER AND PRESIDENT
Mr. Midboe gets greeting from Dr. Wagner and Dr. Fry

The letter was addressed to Jose Solis Ruiz, leader of the Falange, Spain's only political party. It said that Spain, "one of the few confessional states in the world with a model concordat with the Vatican," would brand itself a totalitarian regime "like that of Hitler or the Soviets" if it failed to recognize the legal rights of individuals.

The cardinal's letter, written in November, has not been made public in Spain but has been circulated among high government and church officials. One observer called it "the most important political event in Spain in 20 years." Its importance was seen heightened since the cardinal had been a close collaborator with Franco and next to the dictator holds the position of highest prestige and authority in the nation.

Midboe named ULC comptroller

Taking office on Jan. 1 as comptroller of the United Lutheran Church was Arthur G. Midboe, 44, former assistant

treasurer and finance secretary for the Board of American Missions. Mr. Midboe succeeded the late Carl A. Warden, who died last August.

Dr. Franklin Clark Fry, ULC president, said he had given Mr. Midboe a recess appointment until the church's Executive Board meets late this month. At that time Mr. Midboe is expected to be elected for a six-year term.

The new comptroller attended New York University and was employed in a New York bank until he joined the Board of American Missions staff in 1955. Among his tasks are handling the church's accounting and assisting the treasurer, Dr. Edmund F. Wagner, in administering the church's budget.

Dr. Donald L. Houser, BAM executive secretary, said that Robert F. Krasa, 40, of Detroit would succeed Mr. Midboe on the mission board's staff. Now assistant to the Michigan Synod president, Mr. Krasa will assume his new duties Feb. 1.

Tithing gains among Catholics

Wide publicity was given early this month to plans of a Roman Catholic parish in West New York, New Jersey, to abandon commercial fund-raising plans and substitute tithing for church support (see THE LUTHERAN, Jan. 11). It then developed that many other Roman Catholic churches had turned to tithing during the last decade.

Roman Catholic sources said the tithing movement (giving ten per cent of one's income for religion or charity) had begun ten years ago in the Mobile-Birmingham diocese in Alabama. More than 20 parishes in Alabama and northern Florida now use the system. A congregation in Westport, Connecticut, also reported using the tithe exclusively for church support for some years.

Bishop Floyd L. Begin of Cleveland reported "miraculous results" from tithing in St. Agnes parish in Cleveland. Since the practice was adopted last June the parish was "never so well off" and parishioners had profited "spiritually and materially," he said. The bishop had eliminated all "carnivals, bazaars, raffles, social events, special collections and special appeals." He called upon parishion-

ers to set aside "the first ten per cent" of their total income, giving five per cent to the church and setting aside five per cent for "some religious or charitable cause."

The national Roman Catholic weekly *Our Sunday Visitor* devoted its Jan. 1 issue to church support, advocating tithing. "God's blessing on the person who tithes is unfailing," one article promises. "If you have ever asked yourself why the most rich people are Protestants, the most likely answer is that God has blessed their tithing."

Chile's churches to rebuild

Reconstruction projects costing about \$600,000 are planned by the Evangelical Lutheran Church in Chile which suffered extensive property damage through flooding and earthquake last April. The projects were announced by Dr. Stewart W. Herman, director of the Lutheran World Federation Committee on Latin America.

Chile's 25,000 Lutherans will shoulder most of the rebuilding cost, Dr. Herman said. He noted that four churches and two parsonages were destroyed, with extensive damage done to other properties.

More than \$160,000 has been raised by Lutherans in many lands to aid the



WORLDWIDE interchurch aid and refugee programs are discussed during recent World Council of Churches conference by Samuel Mathai of India; Bernard A. Confer, Lutheran World Relief executive; and Rollin G. Shaffer, LWA director.

Chilean church, Dr. Herman reported. Biggest single gift came from West Germany's Lutherans, who have pledged \$100,000 toward reconstruction. Lutheran World Action funds from the U.S. and Canada will provide an additional \$50,000. Churches in Sweden, England and several Latin-American lands have also sent contributions.

Dr. Friedrich Karle, president of the Church in Chile, expressed gratitude for the emergency help rushed to his country last spring as well as for the building funds. "I hope that out of this expression of fraternal fellowship our congregations will learn that they not only have to stand on their own feet, but join in the work of the world-wide Lutheran church," he wrote to Dr. Herman.

Want intercommunion studied

The Lutheran World Federation should make a study of interchurch fellowship at the communion table, the LWF's German National Committee decided at its annual meeting at Hannover. The committee voted to request the 1963 LWF Assembly at Helsinki, Finland, to initiate such study.

Need for the study arose from an ecumenical youth assembly at Lausanne, Switzerland, last July, the committee was told. Many of those attending expressed dissatisfaction because there was no united communion service. A separate Lutheran communion was celebrated, but more than 900 of the young people took part in a general communion which had been unofficially set up.

At the last LWF Assembly, held in Minneapolis in 1957, the German National Committee had requested a study of the contemporary theological position of the Roman Catholic Church and its relation to Lutheranism. The study was approved and is now under way.

Canadians film confirmation

Television watchers in Canada will see a 30-minute film of Lutheran confirmation instruction on Sunday afternoon, Feb. 26. The program was filmed by the Canadian Broadcasting Corporation at St. Luke's Church, Willowdale, Ontario, a Missouri Synod congregation. It will be presented as part of a 13-week series on Canadian church life titled *Heritage*. The broadcasting company paid production costs and station time is donated.

The program shows confirmation class recruitment and teaching objectives. As the boys and girls are prepared for Holy Communion, instruction is provided in basic Lutheran doctrines.

The script was developed by the CBC and approved by the Lutheran representatives on CBC's National Advisory Religious Council, Dr. John Schmieder of Kitchener, Ontario (ULCA), and the Rev. Arne Kristo of Port Credit, Ontario (Missouri).

Plain speaking urged

Some Episcopal congregations had been startled lately by worshippers "speaking in tongues," a practice usually associated with the Pentecostal sects. The phenomena of "spiritual speaking"—unintelligible to the speaker and hearers except through inspired interpretation—had been reported occurring in St. Mark's Church, Van Nuys, California, and in at least one Chicago parish.

Episcopal Bishop Gerald Francis Burrill of Chicago this month handed down a set of rules to guide Episcopalians who feel the urge for "speaking in tongues," requiring them to keep the practice under clerical auspices and control. The bishop circulated a report by a special diocesan commission, adding his request that the movement be restrained.

The commission held that the strange

speaking was "a special kind of ecstatic activity" which could be "genuine." It added that it could also be a "diabolic deception" or "the work of demons." Such speaking should not "intrude itself into the regular worship and work of the church" nor be regarded as a "mark of spiritual superiority," the report continued. The church, it said, upholds the "primacy of rationality."

Catholics lead in House

Roman Catholics make up the largest single religious group in the House of Representatives of the 86th Congress, a Washington report said. Roman Catholics have 86 representatives, while Methodists are second with 76. There are 11 Jewish members, one Sikh, and three who declined to list any affiliation.

Among the Protestant representatives, Presbyterians stood second with 61 members, Episcopalians had 53 and Baptists 52. The United Church of Christ listed 21 representatives and Lutherans 18. Other religious groups among Congressmen included Disciples of Christ, Christian Scientist, Churches of Christ, Mormon, Unitarian, Universalist, Evangelical Free Church, Apostolic Christian, Brethren in Christ, Cumberland Presbyterian, Evangelical United Brethren, Schwenkfelders and Friends.

An earlier tabulation had shown membership in the Senate to include 87 Protestants, 11 Roman Catholics and two Jews.

Compared with the 85th Congress, the number of Roman Catholics dropped from 13 to 11 in the Senate and from 91 to 86 in the House.

Women's rights affirmed

Women ministers have as much right as men to perform such religious services as marriages and funerals, Archbishop

Gunnar Hultgren, Primate of the Swedish Lutheran State Church, affirmed. At the same time, clergymen have "freedom of conscience" and may refuse to officiate alongside women ministers at such functions, he added. Nobody should "be forced to act against the dictates of his conscience," the archbishop said.

Organists, music directors and other laymen who oppose participation in weddings or funerals with women ministers should ask for a temporary leave of absence, Dr. Hultgren continued.

Bishop Bo Giertz of Gothenburg has been leader of a group which has opposed ordination of women as "contrary to the Word of God." He approved the archbishop's statement, noting that it makes it possible for those who disagree to prove the ordination of women to continue working within the Swedish Church. The church approved ordination of women in 1958. Three women pastors have since been ordained. The Church of Denmark and several territorial Lutheran churches in Germany also have women pastors.

Zionist charge upsets Jews

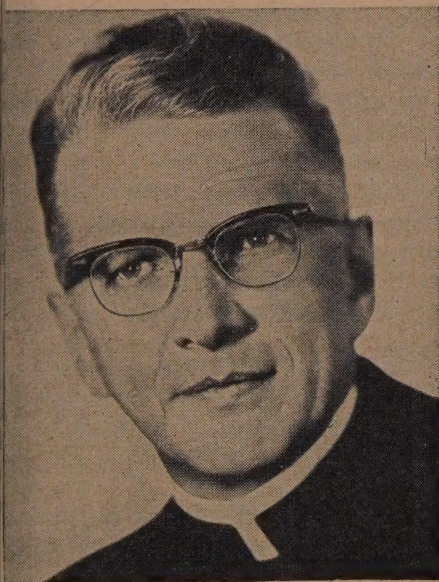
An echo from the days of Jonah resounded throughout the Jewish world last month when Israeli Premier David Ben-Gurion told the World Zionist Congress at Jerusalem that a Jew who "dwells outside the land of Israel is considered to have no God."

"Since the Jewish State was established," Mr. Ben-Gurion continued, "every religious Jew has daily violated the precepts of Judaism and the Torah (Jewish law) by remaining in the diaspora."

Even Zionist groups, which advocate that Jews support Israel as well as their native lands, called the premier's remarks "erroneous" and a "misconstruction."

on." The Union of American Hebrew congregations said the argument "runs counter to Jewish tradition and contemporary reality. Wherever Jews choose to live, their covenant relationship remains the same."

The American Jewish Committee said it was "grieved and shocked" by the suggestion that Jews have an obligation to emigrate to Israel. The anti-Zionist American Council for Judaism attacked the premier's statement as "fantastic nonsense. Our nationality is American, our religion is Judaism. Our homeland is the United States, and we reject the concept that all Jews outside Israel are in exile."



CALLLED TO PARISH
Dr. Melvin Hammarberg

Mission leader accepts call

Dr. Melvin A. Hammarberg, executive director since 1955 of the Augustana Lutheran Church's board of world missions, has resigned to become pastor of Gloria Dei Church, St. Paul. He will

start his new work in mid-February. Before becoming Augustana's mission executive Dr. Hammarberg, 48, had for 15 years been pastor of Arlington Hills Lutheran Church in St. Paul.

Dr. Hammarberg became well-known in the United Lutheran Church through convention addresses and through the close association of his board with the ULC Board of Foreign Missions. The two boards jointly support mission work in several areas.

Church funerals encouraged

Clergymen should encourage church members to hold funerals for deceased relatives in churches instead of yielding to "every public relations whim" that tends to hide the reality of death, Dr. Granger Westberg of Chicago told 150 members of the Toledo Ministerial Association. The University of Chicago professor and Lutheran pastor said religious persons deserve to have their problems of grief dealt with by their churches. To gloss over realities, even to the point of heavy sedation for mourners, drives grief more deeply into the subconscious mind where it may continue to cause trouble, he said.

Ministers should insist on setting the standards for funeral services, Dr. Westberg said. He urged use of soil at the committal rather than flowers and warned against permitting "niceties" to "supercede basic convictions."

And so forth

Major crimes in the U.S. increased 11 per cent during the first nine months of 1960 to set an all-time record, Attorney General William P. Rogers disclosed.

A leprosy hospital to care for 600 patients has been opened at Iambi, Tanganyika, by the Augustana Lutheran Church mission.

WASHINGTON

By ROBERT VAN DEUSEN



NEW PRESIDENT

THE INAUGURATION of John Fitzgerald Kennedy as 34th president of the United States marks the beginning of a new era. At a time of rapidly moving world events, the responsibility for decision-making falls upon the youngest American ever to be elected president.

This shift of power to the next generation is in contrast to the age of the leaders of western Europe: Macmillan of Great Britain, de Gaulle of France, Adenauer of Germany. But it matches the youth of the leaders in the rapidly emerging nations of Africa.

AMONG THE first appointments announced by the president-elect was that of Gov. Mennen Williams as Assistant Secretary of State for African Affairs. Dean Rusk, the new Secretary of State, is a specialist in Far Eastern Affairs. Chester Bowles, during his term as ambassador to India, identified himself with the Indian people and won their affection.

These and other indications point to a new orientation toward Asia and Africa in U.S. foreign policy. This does not mean that there will be an attempt to write off our European allies. But Kennedy is said to place a high priority on the development of good relations with the uncommitted nations.

Latin America is also due to be upgraded by the Kennedy administration. Genuinely concerned over the foothold

which communism has gained in Cuba, the new president will seek ways to quarantine the ideological infection. There is likely to be an expansion of economic and technical aid, and perhaps even military aid, to friendly Latin American governments.

Domestic policy

KENNEDY's selection of advisors indicates that his liberal ideas will not be carried to extremes. He is not antagonistic to business interests as such, and while he tends to side with labor on many issues, his position is not determined by the demands of labor leaders.

The new president has a Rooseveltian capacity for keeping on good terms with people of differing viewpoints, and welding diverse groups together into a political coalition.

His emphasis in the labor-management field is likely to be in the direction of voluntary co-operation. He will urge the two sides to get together before the situation becomes serious enough to produce prolonged strikes, and may bring the pressure of government regulation to bear in accomplishing his purpose.

NO ONE CAN predict in advance how this man will react to the possession of great power. He has a tendency to be aggressive and to push hard for the acceptance of his ideas. The test will come when some of his favorite ideas are challenged by members of his own party.

Church people will be interested to see what relation his Christian faith—quite apart from his Roman Catholic affiliation—has to his public service. In these days when difficult decisions must be made and the temptation is strong to let political considerations be the controlling factor, moral and ethical standards need to be taken seriously in the making of national policy.

THE WORLD AND ALL THINGS IN IT
COME FROM GOD AND BELONG TO GOD

Religion and Politics Do Mix

BY ROBERT HERHOLD

MOST CHURCH MEMBERS would probably answer with an emphatic "no" to the question: "Should politics and religion mix?" Often this is where the question is left—without further examination.

We need to define terms here. By "religion" we mean one's "ultimate concern." (For the Christian this means his relationship to Jesus Christ.) By "politics" we mean our daily involvement with government, legislation, parties, and candidates to the end that justice might prevail over injustice. We are not referring to the church, as such, campaigning for a particular party or candidate.

Using the terms *religion* and *politics* in the above sense, it becomes apparent that we can no more separate religion from politics than we can separate it from any other area of life. Otherwise we might just as well say that we should separate our religion from our family life, our business education, and any other significant areas of our lives.

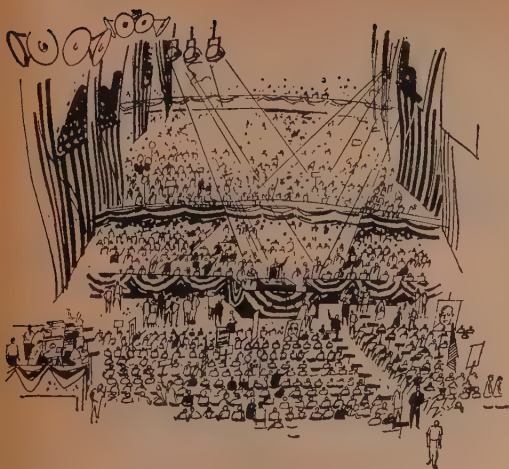
THE STORY of the tiny Babe born in a stall means that God has become involved personally in human affairs. Christianity is a "down-to-earth" religion—The Word became flesh and dwelt among us." Everything that happens on earth is of concern to God. Either God is the God of all of life for us or he is not God. Either our faith affects every part of life or it hardly affects any part of life.



In answer to the question of paying taxes to Caesar, Jesus took a coin and said, "Whose likeness and inscription has it?" They said, "Caesar's." He said to them, "Then render to Caesar the things that are Caesar's and to God the things that are God's."

At first glance this seems like an easy answer. But like most of Jesus' answers, there is a great deal beneath the surface. He doesn't tell us (except in the instance of the coin) what things belong to Caesar and what things belong to God. The history of Christianity is the story of men trying to make a distinction between the things of Caesar and the things of God.

Some people are quite willing to delegate just about everything in this world to Caesar. Unlike our Lord who came *into* the world, they believe a Christian should *disengage* himself from the world. Lutheranism teaches that the world and everything in it has come from God and



belongs to God, but that God has delegated certain areas of life to Caesar.

Lutherans believe in human sin and recognize that people are not governed by pure love (the Gospel) but need the restraint and coercion of the Law. Therefore governments and laws are instituted to make civilization possible. Reinhold Niebuhr has said that the good in man makes democracy possible, the evil in man makes democracy necessary.

A FEW YEARS AGO I had the very frustrating experience of trying to get a stop sign at a busy intersection in Chicago. It was not unusual to have an accident a week at this corner in front of the church. Some of these involved serious injuries.

Repeated letters, phone calls, and visits to the police, traffic officials, and the alderman produced only vague promises to "study the problem." Finally I attended a political meeting called to generate enthusiasm for the alderman's reelection. The matter of the stop sign was mentioned publicly, and in two days there was a sign on the corner.

Someone has said that the 20th-century way of being a Good Samaritan is to

work politically for a good highway patrol so the traveler will not "fall among robbers."

The second half of the Great Commandment—to "love our neighbor as ourselves"—is often kept by those who love their aged neighbor by being concerned about social security, by those who love their Negro neighbor by working for full civil rights, and by those who love their poor neighbor by furthering programs of economic development.

It is much better to give a job to a man than it is to give him a basket of food. Often this means becoming involved in such political questions as interest rates, loans to small businesses, school and highway construction and minimum wage law.

IN THE EARLY DAYS of our country was the practice of frontier families to build a house for a new family that arrived in the territory. This is impossible with our modern towns and cities, but the same concern is shown today by political action on behalf of slum clearance and housing projects.

Recently a group of clergy and laymen from several Protestant churches and a Catholic church banded together to fight the extension of bars in a neighborhood that already had too many liquor establishments. They found it necessary to pass out pamphlets, call on voters, put up posters and, on election day, to "get out the vote." (Incidentally, some valuable

Robert M. Herhold, since 1958 pastor of St. John's Lutheran Church in Mound, Minnesota, studied at the University of Minnesota, Yale Divinity School and Northwestern Seminary. Ordained in 1951, he served his first parish at Bethel Church, Pittsburgh, Pa., was pastor of Woodlawn Immanuel Church, Chicago, from 1954 to 1958, worked one summer as seminarian at the East Harlem Protestant Parish, New York

information and suggestions came from owners of bars in the community who were interested in keeping out new competition.)

CHRISTIANS WHO GO into politics often fall into one of two traps. Some become so obsessed with the righteousness of their cause that they believe they have a mandate from God to go on a holy crusade.



Such people are usually so rigid and inflexible in politics that they seldom accomplish very much. Often they do their cause more harm than good.

Other Christians in politics are equally ineffective because they consider a man's private virtues of more significance than his overall voting record or performance in office. To be sure, if a man is dishonest in his private dealings, he most likely will betray public trust as well. However, many church people make judgments on things that have little or nothing to do with a man's performance of his political duty.

It may be a personal tragedy that a man is divorced, but he may be a far more qualified man for public office than his opponent who has been married for

twenty-five years. (Who would you rather have operate on you—an unskilled surgeon who never drinks or smokes, or a very competent surgeon who smokes and has an occasional off-duty drink at home or with friends?)

After all we have been saying about the relationship between politics and religion, we can hardly dismiss the matter of a man's faith. However, how a man's faith expresses itself in his public life is the significant political question that demands an answer.

It is unfair to generalize and say, for instance, we should not support a Roman Catholic for president. We ought to find out about this man's voting record, i.e., has he been supporting Catholic interests to the suppression of Protestant interests? If so, he is not a good candidate; not because he is a Catholic, but because he is unjust.

A candidate's stand on civil rights and liberties, foreign aid, social welfare, labor and management problems, the arms race, and the United Nations will tell you a lot more about him than will a particular denominational label.

OUR POLITICAL SYSTEM depends upon two (sometimes more) parties who are responsible to the voters. Each party



acts as a check, as well as a stimulus, upon the other. The real way of making one's convictions count is to become active in a party. The independent is never taken very seriously by either party. His vote is usually canceled out by another "independent" on the other side of the fence. One practicing politician has said that an independent is someone who is educated beyond his intelligence.

Your local precinct or ward is crying for helpers. Find out who your precinct captain is by calling the headquarters of your party. Also, ask when the next ward meeting is and attend it. No job is too insignificant, whether it be stamp-licking, mimeographing, or baby sitting so someone can go to the polls. It isn't all glamour, but the person who does the small jobs well is the person who later has something to say about policy and the selection of candidates.



A Christian should be concerned about politics because God made this world and sent Jesus Christ to redeem it. Love of neighbor is often expressed through justice. Political action is a means by which injustice is curbed and justice helped to be effective.

The "children of light" must be as wise as the "children of darkness." Com- promise is not evil provided one knows that he must continue the battle for a fuller expression of justice. If the choice is between a half a loaf or no loaf at all (which is often the case), the Christian in politics must be prepared to take the half a loaf.

The church, as such, should not support parties or candidates. This is not so much to keep from offending certain members as it is that no party or candidate fully expresses the will of God. There is no such thing as a "Christian" political party or "Christian" political philosophy; there are only Christians working in politics to achieve the maximum amount of justice possible in the society in which they live.

SOME PASTORS, as citizens, take an active role in organized politics. The pastor in politics does not speak as the church but as an individual Christian. He should have no special handicaps or no special breaks in the party organization. (Incidentally some pastors have found this contact invaluable in understanding better the complex world in which they are called to preach.)

We must dispel the illusion of neutrality. Whether we like it or not, there is no such thing as being neutral in politics. The one who never declares himself is considered a silent supporter of the status quo. (For example, churches where people who are silent during times of racial change are considered to favor segregation.)

There is no law saying a Christian *must* be active in politics. But there is the command to love our neighbors as we do ourselves, and many Christians have found politics a good way of doing just this.

Don't expect something for nothing

Robert Riks learned the hard way how to adjust to life in a war-torn world. Today he's well established in a Missouri town

BY DARRELL SIFFORD

OPPORTUNITY SELDOM STANDS still and knocks at your door.

Often it may gallop within reach. But you've got to run out and catch it.

That's the philosophy of J. Robert Riks, once a refugee from Latvia who came to the United States ten years ago with a suitcase, a five-dollar bill and hopes for a new life in the land of opportunity.

Riks, a member of Trinity Lutheran Church (Missouri Synod) in Jefferson City, Mo., has carved for himself and his family a comfortable place in middle-class society. But, he says realistically, "opportunity comes to those who make it. Maybe that's why I cherish so much what we have in America today."

FOR RIKS, life in a free world has been an elusive goal. He was born in Latvia in 1906 when the tiny Baltic nation was nearing the end of a century of domination by Russia. He was educated in a grammar school in which Russian was the only language taught.

In 1918—with the end of World War I—the Russian hold was broken and Latvia became an independent republic. But it was a freedom that didn't last long. In

1940—when Hitler was roaring through Poland—Russia accused Latvia of "aggression," poured troops across the border and began a military occupation. At the time Riks was a naval academy-graduated captain commanding one of Latvia's three mine sweepers. But he was out of work almost overnight as Latvia's military forces crumbled.

Under Russian rule Riks got a bitter taste of communism. The state confiscated all property. Riks' family, which owned a 36-apartment house, was evicted, then permitted to occupy three rooms for which rent was paid to the state.

One night—it was June 14, 1941—stands out as a bloody page in Latvian history. In 12 hours the Russians took 30,000 persons from Riga and its surrounding areas and shipped them in cattle cars to slave labor camps in Siberia.

However, Russian domination was temporary. Hitler's mechanized army swept across Latvia like a prairie fire in July of 1941. The Russians fled. Riks, not knowing if German occupation would be better or worse, hid in the fields by day and foraged for food by night.

Mr. Sifford is city editor of the *Post-Tribune* in Jefferson City, Mo.

His daughter, Daina, now 19, was less than a year old at the time. Riks tried desperately to get her baptized amid the confusion of the Russian retreat and the German advance. But he couldn't find a minister. They, too, were running for cover. "Finally I got a woman who worked in a minister's office to baptize my girl."

UNDER GERMAN RULE, life was less regimented, Riks said. Churches were reopened, and Riks' daughter was baptized a second time—by a minister.

But in 1944 the tide of the war turned again and the Russians came back. Riks sent his wife and daughter to Czechoslovakia and he went to Danzig and worked on a Polish harbor tugboat until the day before the war ended. "Then I, how you say, just tip-toed out."

After months of searching he finally located his family in a displaced persons

camp in Bavaria. They were reunited in 1945.

In this camp Riks was exposed to the United States' "rich-uncle" image. "You easily could get the idea everybody in America was wealthy," said Riks, whose speech is broken only by a slight accent. "The soldiers seemed to have so much money—and good food and clothing. The officers had their cars shipped over and their wives dressed so beautifully. The Hollywood image of America took hold."

ANOTHER situation, which later would lead many refugees into deep disillusionment, was the lack of work. "There were 2,000 or 3,000 persons in the camp and work for only a handful," Riks said. "My wife and I were lucky. Because of my military experience I got a job with the army. My wife is a schoolteacher so she had no trouble finding employment."

But thousands, with nothing to do and the U.S. picking up the tab for their upkeep, got the idea that, if they ever came to America, somebody would provide for them.

IN THE FALL of 1949 Riks and his family found an opportunity to trade their secure life in a Bavarian camp for a future of uncertainty in America. "We wanted to come badly," said Riks. "I didn't expect people would greet us with open arms but I was sure that in a land of freedom we could find an opportunity to better ourselves."

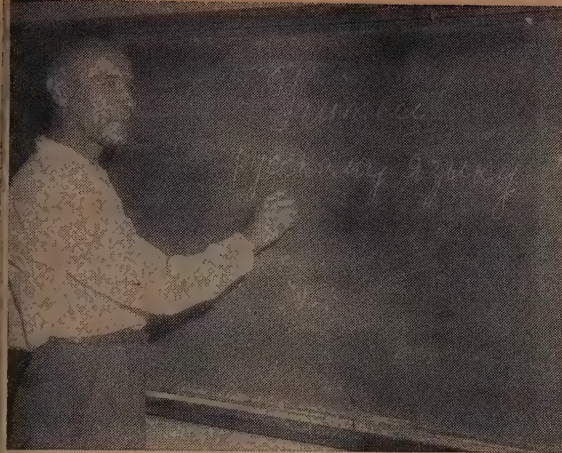
Through the Lutheran World Federation's resettlement service, the Riks found a sponsor in Sheldon County, Mo., and came to the United States. Riks signed on as a farm laborer for the sponsor and worked nine months before moving to Jefferson City.

Away from the security he had known under the wing of his sponsor, Riks was



BUILDING BRIDGES

Mr. Riks (left) with Civil Engineer (and fellow Lutheran) Henry J. Kruse at work



Teaching understanding: The words on the board mean: "Let's learn the Russian language"

prepared for the hard knocks that met him—seemingly at every turn. But just when the clouds seemed darkest a ray of light would seep through and rekindle his faith in mankind.

HE TOOK a job as a laborer. From his dollar-an-hour salary he budgeted money to rent an apartment. But nobody welcomed them. "They said they wouldn't rent to people with children," Riks said. Finally he arranged to buy a run-down farm after a man he met in church offered to lend him \$3,000.

It wasn't much of a house. The roof leaked, the floors sagged and modern sanitation facilities were non-existent. But it didn't discourage Riks. Every evening he rushed to the library, pored over books on plumbing and construction and eventually rebuilt the house.

A few years later he sold it for a sizable profit, which he converted into a down payment on his present home, a modern ranch-type structure.

In the meantime Riks, who became a citizen in 1955, studied by correspondence, got a diploma in drafting and bridge design and went to work for the Missouri Highway Department.

"PEOPLE ASK US what's our secret," smiled Riks. "I tell them there isn't any secret—just hard work and the knowledge that God will help those who help themselves."

In 1960 Riks assumed another responsibility—teaching Russian in an adult night school. Riks speaks the language fluently. Even after it no longer was compulsory in Latvia, he continued to study Russian in high school.

"I feel everybody should know more about Russia—its language and its people," said Riks. "But more important than that, I think Americans should learn about communism."

"They should be taught what it stands for—world domination. Anybody who has seen communism in operation knows that it thrives on ignorance. It can't succeed where the people are educated."

AFTER ONE semester of teaching Riks has drawn a conclusion that many educators reached long ago: "Americans want to learn but not badly enough to study and really work at it."

Maybe, Riks added, Americans, like a lot of disillusioned refugees, expect something for nothing, too.

NO INSURANCE AGAINST MAN

GOD SPEAKS TO US in many ways. He announces himself in holy surprises. I was reading over a property owner's insurance policy the other day. Among the limits of liability, conditions and endorsements I came upon an exclusion which jumped out at me like a positive pronouncement from the Almighty.

It read: "The company shall not be liable . . . for loss by nuclear reaction or nuclear radiation or radioactive contamination, all whether controlled or uncontrolled . . ."

INSURANCE, AMONG THE MANY THINGS it is, is also a purchase guarantee of security. When I look at my insurance policies, I find a certain degree of warmth in them, and it comforts me to know that I am protected. It was in a search for such reassurance as this that I was examining the policy with a nuclear exclusion.

Here I was, basking in the glow of a brand new homeowner's policy, when the company told me, in effect, that the only gross tribulations they'd protect me against were the acts of God, and that the potential ability of man to shrivel my flesh and destroy my home by the insane power at the working end of an ICBM was just too risky to provide against.

YOU SEE, WHEN IT COMES to the really major disasters, the company will protect me against "acts of God," but God will have to protect me against acts of man. This strikes me as an awkward arrangement at best. I had been living, for these several years, under the happy confidence that the Lord God cares rather a lot for me and that he had performed an absolute deed in Christ whereby he had given divine establishment to his Care. I don't think *that* confidence need diminish. But also I had—naively, so it appears—presumed that my fellow men, for all their sinfulness, had a fair amount of control over their capacity for self-destruction.

NOT so, saith the Lord, and the insurance company heard his voice. Sin is the word for man's arrogant assumption that he can contrive his own security. Now and then God reminds us of things. Whether it be the small but nagging voice of conscience, the formal proclamation of his word from the pulpit, the literary witness of scriptures or even, as lately with me, a clause in an insurance policy, he means us well. On his own terms.

—ROBERT E. KARSTEN



Sight Was Denied

Two young people, one of them a gifted organist, had a chance of being able to see again. Only one was encouraged to hope, but both learned a lesson

BY RUTH LERDAL CUMMINGS

PHILLIP AND I had both been told that corneal transplants might give us sight. A specialist in New York was to make a final diagnosis.

After years of living with blindness, would blurred impressions take on shape, size and color? Would houses have numbers and streets have names? Would we step off curbs gracefully and sit at banquet tables relaxed?

For Phillip Barton more hung in the balance. With his sight restored, he might plan on classical music as his career. Long ago he had learned to use Braille music. He played piano and

organ extremely well, had received a B.A. degree from an Eastern college.

Now in his early thirties, he was of medium height and though a "long-hair musician," had very little hair. "With his hat on, he looks like a Philadelphia lawyer," someone told me once.

THE AUTUMN BEFORE, Phillip and ten other students including myself had come to the Overbrook School for the Blind in Philadelphia. We became a class of home teacher trainees who could then teach those with the same handicap as our own.

Some evenings after studies we gathered around Phillip and the piano, and

he would play Bach, Beethoven, Chopin—whatever the request might be.

Music was part of Phillip. One day in the conference room he said: "God is in music. Perhaps God is music."

And once he complained: "Braille music has to be memorized. If I could read staff music I could go so much further."

"You could be an organist or pianist even now, like Alec Templeton," I suggested.

I thought I heard Phillip grunt. "I'm not that talented. It's true, Ruth, that we can enter the same arts, businesses and professions as do the sighted. The question is, though—can we do the work competitively?"

THE WORDS STRUCK ME as a new angle to an old problem. In high school, within the protecting walls of schools for the blind, amid raised maps and Braille books, I had dreamed of being a journalist. But in college my own timidity, my inability to see print, had shattered my dreams.

To see the printed word was now my greatest reason for wanting vision. If only I could go into a library and read! I was willing to sacrifice a great deal for that. Still, I was frightened.

Hospitals, doctors, surgery, what did it all involve? What if the operation were a success? What if it were not? Phillip and I had that thought in common. Regardless of other ambitions, teaching was still within the realm of reality.

"I remember Superintendent Palmer of Vinton, Iowa, speaking about first and second choice," I said. "He said that second and even third choice in life often works out better than first. That is something to think about."

"Yes," Phillip replied evenly. "I suppose it is."

He turned to the piano and began to play. It was a beautiful melody. As I played I imagined a world without handicap, where there was no blindness for Phillip, for me or for anyone. Physical everyone was equal.

Then the keys were silent and my dream was gone. Neither of us spoke. I walked over to Phillip, placed my hand on his shoulder.

"Yes, Phillip," I said. "It would be wonderful if we both could see."

Those were days of wondering and waiting. I prayed that my fear might subside. If only one could think and plan without fear. Phillip must have had some of the same hours of doubt and frustration. Often he would get up and leave one of our gatherings. He would say that he had a theme paper to write. Later someone would find him in his room, just sitting and thinking.

FINALLY the day arrived. Dr. Elizabeth Swanson, the co-ordinator of our course, accompanied us on the trip to Presbyterian Medical Center in New York. On the train she, Phillip and I drifted from small talk into the topic of our careers.

"If you received sight in one eye could you secure a position as an organist?" Dr. Swanson asked Phillip.

"If I could see to read the music before me, I could make it my career," he answered without hesitation.

At the hospital, forms were filled, drops were put in our eyes, and we waited for the pupils to dilate. Phillip smoked one cigarette after the other and I nibbled my finger nails. Would we ever get into the examining room?

Finally we were there, among white-robed doctors with their little flashlights and probing eyes. Dr. Raymon Castroviejo examined us. With my heart pounding, I was the first to sit on the stool.



THERE ARE MOMENTS when a sentence, a phrase or even a word may change the course of a life. Yet we can say or do nothing to alter that decision. We must be silent, offering nothing but prayers and hopes. After careful and deliberate examining, Dr. Castroviejo spoke the words I shall always remember:

"A corneal transplant may be performed upon the right eye of this woman."

I don't recall that I even spoke. Words were irrelevant. I only listened as Dr. Swanson asked about hospital beds and the best time for my operation. My thoughts repeated over and over: perhaps I will be able to see!

Phillip went next to the high stool. He didn't speak as the doctor dictated to his secretary. Phillip's musical career lay harbored somewhere in the diagnosis of his eyes. Then came the verdict:

"A transplant on this man would avail him nothing."

There it was. Not I but someone else would never be seen again—someone who

had so much to give, had he just been able to see even a little bit.

Without words, Phillip accepted his verdict just as I had received my vision of hope. I could not even hear him move. Dr. Swanson sat mute. Wasn't someone going to say something? A few short words, a dream ended. For Phillip there was no reason to remain.

MY CASE REQUIRED more examination. After I was through, a nurse took me out to the court where Dr. Swanson and Phillip sat waiting.

"We know now what not to plan on," our co-ordinator's voice was steady as I approached. "You must choose a career not requiring sight. Teachers and social workers for the blind are needed badly."

I sat down on a lawn chair and plunged into the conversation: "I think it is true. In helping others, we find happiness ourselves."

Were we only talking words? Phillip held his head down and his arms folded.

"It was my only chance," he said.

WE WENT BACK to Philadelphia and ate dinner downtown. We talked of many things. Our co-ordinator said nothing of our appointment. She outlined positive possibilities for Phillip, reminding him of his education and his specialized training. At one juncture Dr. Swanson took me aside.

"Get him to review for the tests with you, Ruth," she advised. "Try to get his mind away from the trip."

After we returned to the school, Phillip and I sat at the long table in the board room. We had our Braille notebooks with us and began quizzing each other on the history of work for the blind. Just then Ray Martin and his Seeing Eye dog, E.G., entered the room.

Ray was Phillip's best friend.

"Heel, E.G., heel, heel."

"Say, Phil," he said, "I looked all over the dorm for you. How did you two make out?"

I wished he hadn't come. But there was no way to avoid the truth.

"Ruth may gain something from the operation," Phillip said evenly. "She has a sixty-forty chance of receiving good vision in her right eye."

"I'm mighty glad to hear it," he said to me.

"But what of you, Phil?"

The answer came without hesitation, and I never admired Phillip more than I did at that moment.

"They said it isn't worth operating on my eyes."

"No dice!" Ray said.

"No dice," Phillip repeated.

Ray stood silent with E.G. motionless beside him. A few minutes later the door closed behind them. I sensed that Phillip was staring across the table. I grabbed my notebook. We hadn't reviewed glaucoma or detached retina as yet, but I was too late.

"You know," he said, "it was just as if a knife went through my heart when the doctor told me."

It was what he had wanted to say hours ago. He gave a heavy sigh and leaned back in his chair.

"I might have gone so much further. For the sake of the music I wanted to see. God, how I wanted to see!"

STILLNESS CAME THEN, stillness I could not penetrate. Phillip must build a new world, with new tools and new skills.

I can't remember what I said: A few mumbled words about being sorry, I suppose, but anything would have been trivial then.

With all the graciousness of a friend, Phillip turned to me: "Well, Ruth, at least you have a chance."

Phillip and I never discussed the New York trip again. Soon afterwards our course was finished, our school days over forever.

Phillip became an executive director of a YMCA, drawing a good salary. From one of the class I heard that he did a wonderful job of organization. Then one day I received a letter from Phillip himself.

Once again the old days came back to me. Once again we were all in the Home Teachers' room. The letter was so like Phillip I could almost hear his voice, telling us about his work.

"It was all different from what I expected at first. But I suppose most jobs are. But I like the work, I like the people and it looks like I'll be here for a while."

It was then that my fear was lifted. As much as Phillip had longed for sight, still he was making a success. Whatever the outcome of the operation, what had I to fear? I had come this far. Phillip had taught me my greatest lesson.

Non-conformists, past and present

The Courage to Be Different

THESE ARE DAYS when it is popular to praise non-conformists. These are also days when it is hard to define what we mean when we talk about an individualist. Clergy, philosophers, sociologists and professional men lament the lack of that spark of genius that lures talent from the masses, taunts the individual into living at his full capacity, and enables a man to become his best. It's one thing to praise individualism; it's another thing to hear out the individualist when he speaks and acts.

The greatest deterrent to achieving this sense of worth is that we aren't certain what we want to be. Since we're uncertain, it's easier to fade into the landscape and look and act like the unidentifiable masses.

"What we suffer from today," once wrote Chesterton, "is humility in the wrong place. A man was meant to be doubtful about himself but undoubting about truth; this has been exactly reversed. The old humility made a man doubtful about his efforts, which might make him work harder. But the new humility made a man doubtful about his aims, which will make him stop working altogether."

THUS THE INDIVIDUALIST is not just an eccentric, not just one who does something different in order to be novel. The fearless individualist is the man of moral courage.

He can be irritating. He can call our consciences to order. He can make us consider what we've been doing, and

why. He can be a nuisance. With God's help, he can be a godly nuisance.

AMOS WAS such a godly nuisance. He was a shepherd and a lover of nature. He felt the blazing sun, he saw the cool springs, he watched his sheep, he observed a basket of fruit rotting in the summer heat and he eyed the careful uses of a plumb line.

This was the man who was a responsible individualist. For he also saw the ugliness of much of life about him, the



ST. PAUL

Who will listen?

corruption which affected the nation and even the church.

So he spoke up. Read his ancient words and they have meaning for the world in which we live. It's one thing to praise Amos; it's another thing to understand the driving righteousness that possessed this godly individualist.

OR HERE IS St. Paul, the erudite and learned cosmopolitan. This man had a genius for arousing the complacent countryside and his career is studded with imprisonments, beatings, remarkable escapes and trials.

It's also marked with the magnificent faith of a man who doesn't fit the easy categories. You might not be sure where he was off to next but you could be certain of him for he was confident that nothing could separate him from the love of God.

If you heard an individualist such as Paul, would you listen to him?

THESE MEN have won the approval of history. For us who live in the contemporary situations, who are called upon to make immediate decisions and to de-

cide day by day whether we're going to be submerged by the ordinary or have the courage of a great conviction, it's quite another matter.

Ultimately a man is called upon to understand himself. It's at such a time that he knows that the secret of all great living is in a faith that holds, controls and which also lets loose our perceptive abilities, our moral energies and our creative talents.

Either we decide just to let the instincts gurggle or we live as godly men.

WHEN THE ugly duckling decided to be an ugly duckling, then the possibility of being recognized as a swan became a reality.

As for us, "here and now we are God's children. We don't know what we shall become in the future. We only know that, if reality were to break through, we should reflect his likeness, for we should see him as he really is. Everyone who has at heart a hope like that keeps himself pure, for he knows how pure Christ is."

This is honest individualism.

—RALPH W. LOEW

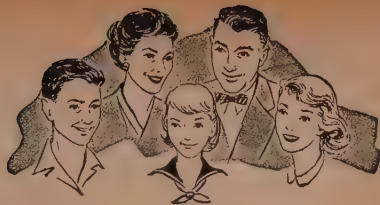


THE TASK OF WORLD REDEMPTION involves a thorough understanding of the world as it is. No amount of religious revival of itself is adequate. It may totally miss the mark by creating a smokescreen of religiosity. What is called for is not religious sparring but world wrestling and encounter.

The fallacy of fundamentalism lies not so much in its theology as in its obsession with theology and its unconcern for the world other than to denounce it. The world either does not hear the denunciation or does not understand it. The ecumenical task of the church remains essentially the same for West and East. The problem is not that of missions but of *Mission*—LAWRENCE D. FOLKEMER in *Christianity and Modern Paganism* (Muhlenberg Press)

FIVE MAKE A FAMILY

Looking Ahead



DURING THE recent holidays Karen and several classmates did their last "shopping around" for colleges. They have done this before. Karen has visited the campuses of several colleges in this area. During the vacation period all they could do was explore the grounds, since few people were on campus.

Dan and I have taken Karen and other students to college open houses, too. We've hoped that Karen would decide on a Lutheran college—there's a fine one, Bethel College, that has the courses Karen wants and is so near she could live at home. And that's about what the Melton finances can afford.

If we have to pay board and room, plus tuition for four years, we'll have a hard time. However, we've saved for college since Karen was born, not knowing whether our baby daughter would be interested in college some day. We can always switch the college fund to Pete or Sue.

But Karen *is* eager to go. She's worked at many small jobs during high school years and has put some of her earnings in the college fund.

"I'D LIKE Karen to have the experience of living away from home," Dan said one Saturday in January. College entered our conversation because we could not help but overhear Karen telling a friend via the telephone about the dormitory arrangements that Bethel College has.

"I know," I agreed. "There's some-

thing so glamorous about living on campus."

"If she lives in a dorm for a year," Dan questioned, "would she be content to live at home the other three years and commute to Bethel . . . supposing she goes to Bethel?"

I wondered, too. "It's your freshman year that counts," I said. "The friends you make, the teachers you meet in the lecture room and on the campus, the introduction to studies that will be your life for four years. I think a girl like Karen could put down roots in her freshman year and not be disappointed in living at home the other three years."

"Yes . . . Karen has maturity, even though we sometimes seem to be housing three ten-year-olds." Dan nodded toward the kitchen, where Karen had joined Pete and Sue. All three were shrieking with raucous laughter.

THE SWING DOOR burst open and Karen whirled out. "Anyone seen my history text? Ah . . ." she pounced on the textbook, turned her head, listened. "Mailman . . . I'll get it."

We heard her calling, "Hi, Mr. Norton," to the back of the postman. "For you, Dad. Here, Mother. Some bills, Pops. Oh, here's a catalog from a college I wrote to . . ."

Dan and I looked through our mail. Karen flicked through the catalog. "Not very good in elementary education courses." She's still thinking of teaching in kindergarten or the lower grades or perhaps working in nursery school or as

a children's librarian. "And it says *all* students *have* to live on campus. That's funny."

"What's funny?" I asked absently, as I skimmed a newsy letter.

"It says here," Karen tapped the catalog, "that *all* students *have* to live on campus. None of the other colleges demand that. They usually say that freshmen who do not live at home have to live in college dorms or in supervised housing . . .

"You know, Mother, it will be great fun to live on campus . . . but I think one year would be a good taste. Agree, Dad?"

DAN AND I looked at one another. "Agree!" Dan said. "Which do you think is the most crucial year . . . the best one for living on campus?"

"Freshman year," Karen said seriously. "That's my choice. We've talked about it at school and at church and when we've been on college tours. Some of the students think the senior year is the one to live on campus."

She joined Dan on the sofa. "Seems to me, though, that it's in the freshman year you put down good roots, make friends, develop study habits, and explore and use all the campus. Then you're set for the next three years, and it doesn't matter where you live.

"And . . . I think the freshman year is best for living on campus so you can talk and talk with everyone about what you're going to do the remaining three years . . ."

"You look on the first year as an exploratory, feeler year?" I asked.

KAREN NODDED. "That's it. Feel your way. Fumble and stumble while your friends are fumbling and stumbling, too. After that . . . you know what you want . . . I hope," she added with a laugh.

"And since I'm going to Bethel College . . . that has the best courses for me . . . I could live there my freshman year and commute the rest of the time."

I was pleased by Karen's comment. We've never pushed Bethel, but it's the college we'd prefer. I lifted one of my circulars and a letter fell to the floor. "Oh, Karen, here's something for you. It was caught in this circular."

Karen read the return address. Her eyes brightened. "It's from Timothy . . . Timothy Wagner . . ." she explained, as if we were unfamiliar with his name. He's eaten us out of the house for two summers, though supposedly he visits his relatives, the Wagners, on our street. And we still hear about the weekend Karen spent as a guest of Timothy's family.

Silence, as Karen retreated to the dining-room, out of our sight, and tore open her letter. Then . . . boom! Our mature young lady, who had engaged us in serious conversation about college plans, raced through the living-room and threw herself on the hall telephone.

"WHOOPS! 'Scuse me!" she called as she dialed. Then, as she waited her number, she said, "Guess who has his application in at Bethel College? Timothy Wagner! Must tell Alice. Hi, Alice . . ."

"All set," Dan said, hiding his smile behind a newspaper so Karen could not see him. "It's in the bag. The die is cast. Freshman year will be perfect."

Karen returned to us. "Just imagine! Maybe Timothy and I will have some classes together. And Timothy can come for weekends with us once in a while . . ."

Then she groaned and sank to the floor . . . gracefully. "Now all I have to worry about is . . . will Bethel accept me? They don't let us know till spring. But Timothy won't know any sooner than I will . . ."



WORSHIP NOTEBOOK

ROAD TO REUNION

THERE WAS high hope in the Christian world as the old year ended. The Archbishop of Canterbury had made his historic visit to Pope John in the Vatican. In San Francisco a Presbyterian cleric made a head line proposal: why don't the Methodists, Episcopalians, Presbyterians, and others get together?

For a lot of church members, church union seems a natural and normal thing that ought to have happened long ago. The average layman is impatient with the splitting of the church into more varieties than Mr. Heinz has pickles.

BUT THERE'S more to reunification of the church than simply having high hopes. Churches have differing beliefs that have evolved through long periods of stress and strain.

Almost every Lutheran knows what happened when Luther and Zwingli held church merger conference at Marburg. Things had moved along until suddenly, in an intense discussion on the Lord's Supper, Luther threw out his famous accusation at Zwingli and his followers, "You have another spirit!"

No, say the authorities, before any merger can be effected, there have to be serious conversations over theological points of difference.

Mention the word "theology" and a lot of people throw up their hands in despair. They want to be practical. Why have three small struggling Protestant churches in the same small town when there might be one big church? Ah, but theology won't allow it. Such people feel that the bug-a-boo in the word "theology" is a sort of hair-splitting by per-

sons who are quite content with things as they are, and who have no desire to change.

Whether we like it or not, theology and the discussion of it will have to play a most important role in any discussions leading to church merger. And that's the way it should be. The church is a society of *believers*. That means that the people who are gathered together are *united* in what they believe.

Just because some of the members have never bothered to find out exactly what it is that they are supposed to believe, or else have forgotten what they were taught, is no reason to go chasing the succulent fruit of church unity without thinking about what it means. Theology will have to have its day.

STILL, THERE is something that can be done in the meantime. I have the notion that a lot of people who go to church regularly feel that the main things that separate them from those in another denomination are the practices of worship.

We may think that we are Lutherans because we have an altar or because the pastor wears a stole, or because we go to the altar and kneel for holy communion. We follow an order of worship in a book, while in some churches the minister announces what will come next. These are the things we see and hear. Because they are more readily understood than the details of doctrine, we make them the test of what separates us from those in another denomination.

Perhaps some enterprising person should suggest to friends in other de-

nominations that we might attempt to find a common order of worship. What is it that we want to say and do when we come to church? What are the steps through which we would like to proceed as we open our hearts to commune with God?

Certainly there ought to be a sermon; most churches, regardless of their teachings, have that. Let's start there. But what else will we do? A time for prayer, for praise, for thanksgiving . . . aren't these characteristic of most Christian worship? Should there be a place for confession of sins and assurance of God's pardon? Will we not want to sing together? And what of that great sacred action which Christ instituted to show that he would be with us in a special way . . . the breaking of bread and the blessing of the cup?

IF MEN WOULD begin to think about such things, isn't it possible that they might find a way in which we can worship together? It would mean more than going through the several denominational service books and hymnals with scissors and paste. We would have to look at the meaning of worship to find out what we believe about God, and what we want to do and say when we come into his presence. But here we're back to theology . . . yes, but theology with a practical goal set before us.

We'll also have to look at other facets of our church's existence. If the day comes soon when churches move closer together into the church, we'll have to talk about church government. That will open up the door to the question of bishops or no bishops.

In our own efforts to become the Lutheran Church in America, I am disappointed that there is little concern to restore the office of bishop to our church

in this country. The lengthy documents, so carefully phrased and precisely planned, make no provision for this biblical office.

I'm hoping that some brave soul will stand up in June, 1962, at the constituting convention of the new church and persuade the delegates to bring our church into line with the historic and unique form of church government. Yes, I said, I'm *hoping*. But isn't that what a lot of us are doing . . . hoping for the day when there is one church in all the world?

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Over-protection

QUESTION: Seven-year-old Gladys has become a problem. She has gone through repeated illnesses, and has lost a good many months of school. Sometimes her voice quavers and her hands tremble. For so long she has been kept from normal living, has received much special attention, that she now hardly knows how to do the ordinary things that a child of her age would be doing.

The girl is also quite irritable at times. At times she is very unkind, and then she excuses herself by saying, "You won't mind—you know I've been sick." We have treated her with kindness, and have acceded to her wishes against our own judgment, lest pronounced unpleasantness bring on another illness. But the doctor declares there is nothing physically wrong with her.

REPLY: Since the physician has given his word that there is nothing physically the matter with Gladys, you should dismiss the fear that crossing her will induce further illness. She has had unusual attention and has undoubtedly enjoyed it. She is now eager for its continuance. The tremors approach hysteria—they have become a part of her. Of course, she is not aware of these facts. An unusual situation may be needed to wean her from these expressions.

Some well-suited "neglect" is often a potent treatment for such cases. Try it out. Disregard the girl's whimpering and attention-seeking. Assign certain responsibilities to her, without any apologies, and show by your manner that you count on her to carry them out. Allow her the amount of attention you would give to any normal child. Give her recognition for the success she achieves. Ask friends to make no further reference to her past illnesses.

Children not infrequently revert to an earlier stage of development in time of sickness. But such a "relapse" must be overcome in an understanding way, which includes firmness. Suggest some goals which are within reason, and it is likely that she will measure up. If not, there may yet be something physically wrong.

Divided family

QUESTION: I am a Lutheran, married seventeen years to a man of another faith. Neither of us has changed, but the children were baptized and are being reared Lutherans. I attend church regularly, but Phil rarely does—for which I am grieved. He had at one time decided to join my church, but his family changed his mind. They have no respect for my faith and insist that I should be rebap-

tized and become one of them. Now some of them have joined a group which observes the seventh day, instead of Sunday. I am besieged with their literature all the time. They hold that we are breaking the third commandment.

I get confused and upset at their continued harping on this matter. These religious differences have caused more conflict in our marriage than anything else. I wonder whether they can ever be resolved. On what is our observance of the first day based?

REPLY: 1) Jesus arose on the first day. Matthew 28:1-7. 2) Jesus frequently appeared to his disciples on this day. Matthew 28:8-10; Mark 16:9-14; Luke 24:13-49; John 20:19-29. 3) On the first day the Holy Spirit was poured out on the apostles. Acts 2:1-42. 4) The apostles kept the first day for worship. Acts 2:1-41; 1 Corinthians 16:1-2; Revelation 1:9-11.

You will do well not to enter into any argument about religious beliefs. Even the citing of Scripture will probably not change your relatives since their belief has become strongly emotional. But if the above-mentioned facts could be passed on to them in a perfectly calm manner, it could be that they would begin to think about the matter.

Try to show courtesy to all of Phil's people and to their faith, even though you do not agree with it. Stand fast by your own faith. Cultivate the good will of your husband. Express your love for him in a variety of ways. Abandon, for the time being, all efforts to bring him into your church. Concentrate on developing a personal unity between you. If you can accomplish that, much more may follow—let time do its work.

BOOKS

FAITH VERSUS RELIGION

Radical Monotheism and Western Culture.

By H. Richard Niebuhr. Harper. 141 pages. \$2.75.

This book clarifies carefully and systematically the confusing relationship between "faith" and "religion." Niebuhr refuses to discuss "religion" as such, showing the word has too many and too complex meanings to permit of fruitful discussion. He deals of course with religious institutions and with kinds of religious behavior, such as the response to "the holy," prayer, the search for ecstasy, rites of expiation and celebration, teaching. But he prefers to talk basically about "faith."

Niebuhr defines faith as "the attitude of confidence in and fidelity to certain realities as the sources of value and the objects of loyalty." He then describes three basic varieties of faith. *Henotheism*, first, is the situation in which men put their trust in, and fight the cause of, one "god" in preference to the others. In communism this one "god" is a class, in Naziism a nation. In each of these cases there are inferior "gods," such as art and science, but the nature of the devotion to these gods is determined by the primary loyalty to and faith in the state or the class. A second variety of faith Niebuhr calls *polytheism*, a situation in which different "gods" compete on an equal footing for men's trust and loyalty.

The third variety of faith is called *radical monotheism*, in which no area of existence or experience is excluded from the scope of faith, and no room, therefore, left for partial or competing "gods" which might lay claim to human loyalty and trust. "Radical monotheism dethrones all absolutes short of the principle of being itself. At the same time it reverences every relative existent"—as each has its being by the will of the principle of being itself, that is, God. This last is a note sounded rarely enough by contemporary Christian preachers and thinkers.

The rest of the discussion is devoted to

an analysis of the ways in which henotheism, polytheism, and monotheism are to be seen in conflict within Jewish and Christian communities, within the political community, and within the scientific community. Particularly instructive for churchmen is Niebuhr's disturbing revelation of the degree to which henotheism and polytheism have adulterated the officially monotheistic American church and political communities.

This major essay of the book is followed by a series of four supplementary essays. One deals with the position of theology within the modern "secular" university, and is a valuable contribution to the present heated discussion on this topic. Another is a rather technical philosophical essay in criticism of relational value theory. A third, an analysis of faith, is more readable than the others and quite exciting. The concluding essay is an excellent discussion of the "conflict" between science and morality. Niebuhr describes briefly and capably the high moral ideal of the scientific venture itself. He then picks out two characteristics of the present decline of general public morality, and indicates briefly the ways in which scientists may have contributed to this.

These four essays were written at different times, for different people, and for different purposes than the main burden of the book. Nevertheless, each touches in an illuminating way on some aspect of the major argument. The depth and special insights of one of America's foremost Protestant theologians are evident throughout the entire work, and commend it highly to the preacher, the teacher, and to the reader who is ready to come close to the heart of the religious consciousness.

GILBERT E. DOAN

Philadelphia

FAITH AND HEALTH

Why Did It Happen to Me? By David Beljan. Augsburg. 110 pages. \$1.75.

This textbook provides information for individuals and study groups in church

Selections for **Lenten Reading**



Living with the Seven Words

JOHN ALEXANDER MCELROY. The last words of Christ take on fresh meaning in these 47 meditations which show how Jesus' life and teachings are supremely exemplified in the words of the Cross.

Dr. McElroy uses the unique approach of interpreting the words—all seven each week—in the light of a different theme for the week. The vivid prose, and refreshing approach, give new and meaningful applications of the seven words to life today. \$2

Lenten-Easter Sourcebook

EDITED BY CHARLES L. WALLIS. Extensive sermon and worship resources for the Lenten-Easter season. Complete with source and subject indexes. \$2.95

Christ and the Hope of Glory

JOHN KNOX. An examination of the nature and truth of the Christian hope of eternal life. Why Christians affirm the Resurrection! *paper over boards*, \$1

The Cross Before Calvary

CLOVIS G. CHAPPELL. Messages of hope for troubled Christians, based on the experiences of Old Testament figures whose lives reveal the spirit of the Cross. \$1.50

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CLOVIS G. CHAPPELL. Through wise interpretation and timely illustration, these sermons explain the last words from the Cross. \$1.25

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LESLIE D. WEATHERHEAD. Here the plain man finds the message of the Cross—salvation—presented in a manner he can readily understand. \$2.50

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CLOVIS G. CHAPPELL. These sermons will etch upon the reader's memory with inefaceable distinctness the persons who played their separate parts in the Crucifixion. \$2

They Met at Calvary

W. E. SANGSTER. Profiles of the people whose paths converged at Calvary—whose only desire was for Christ's death. \$2

With Christ in the Upper Room

LYNN J. RADCLIFFE. The events are translated into personal meanings with such insight that the reader cannot help but feel the message of the Upper Room. \$1.50

Published by Abingdon Press

at your Lutheran Bookstore

who want to explore the much-discussed relationship of faith to physical and mental well-being.

The author, professor at Northwestern Seminary, adheres in general to the psychosomatic interpretation of illness. He points out that there is healing power in genuine faith, in a proper use of the sacrament of Holy Communion, and in the fellowship of Christian believers which provides care and thereby often cure.

Quoting from an article in the *Journal of the American Medical Association* he distinguishes between "ethical" clergymen like Dr. Price in Philadelphia, hospital chaplains, and other reputable clergymen of established churches and "charlatans" like Oral Roberts and the late Jack Coe. Dr. Belgium quotes extensively from varied sources. In interpreting his sources Dr. Belgium has occasionally been tempted to oversimplify some very difficult and complex problems.

Greensburg, Pa. CARL J. SCHINDLER

CREATING THE CREEDS

An Introduction to the Great Creeds of the Church. By Paul T. Fuhrmann. Westminster. 144 pages. \$3.

To the extent that antagonism to creeds arises from ignorance it can be dispelled by this book. The understanding here provided can induce appreciative use.

Moreover, ancient documents need interpretation based upon the historical situations in which they arose if they are to be used fruitfully today. Creeds, though arising out of conflicts, are much more than monuments on battlefields.

From this viewpoint Dr. Fuhrmann writes. As professor in church history at Columbia Theological Seminary, Decatur, Georgia, he is skilled in this field. His education in France enables him to bring quotations from French scholars infrequently consulted by Americans.

The first chapter discusses the significance of creeds and confessions of faith. Chapter five reviews the role of creeds in the middle ages. The Apostles, Nicene, and Athanasian creeds each has a chapter.

The rest of the book deals with the Western Declaration of Faith, the Augsburg Confession, the French Confession, and the Westminster Confession. It omits Eastern Orthodox, Roman Catholic, Anglican, and other Reformed confessions.

The chief concern is to recount the history surrounding the composing of each creed, rather than give detailed interpretation thereof. Written in a sprightly style and including occasional piquant comments, the book is delightful reading. Informed laymen will find it rewarding.

Composed with Calvinist readers in mind it nevertheless has an ecumenical, as well as a French, flavor. W. D. ALLBECK

Springfield, Ohio

AND SO FORTH . . .

My Answer. By Billy Graham. Doubleday. 259 pages. \$3.50.

The whole range of life problems is covered in questions sent to Billy Graham for answer in his syndicated newspaper column. Here is a generous sampling of questions and answers, well arranged according to such subjects as: "Antidote for Loneliness and Failure," "Christianity and Communism," "I Wonder about Salvation." Graham specializes in conservative Christian common sense.

Seasons of the Soul. By Archibald F. Ward, Jr. John Knox Press. 135 pages. \$3.

Dr. Ward has lived closely with the Psalms, especially during his years as chaplain in mental hospitals. He finds the Psalms still speak plainly to troubled people, but must be arranged and presented carefully. He has placed parts of various psalms under four headings: "When Anguished is My Heart" (for days of dark moods); "Teach Me Thy Paths" (the need for guidance); "The Lord Sustains Me" (assurance); "The New Song" (thanksgiving).

Translations were made by Dr. Ward from French and German versions of the Psalms and are unusually lucid and graceful. The book is beautifully made, and should be superb for daily meditation for any serious Christian.

letters to the editor

Understanding liturgy

SIR: The account of the conference on worship at Fort Wayne (*reported Dec. 14*) interested me. I was amazed to learn from Mr. H. E. Horn that the *language* of the liturgy is unintelligible, a block and offense to the people. Mr. Horn surely knows that, no matter what language one uses, the liturgy to be intelligible must be explained, expounded. Without explanation the message that the liturgy presents is unintelligible to the people of our day (or any day).

He who would criticize the liturgy should first recall that the liturgy is not mere irrelevant rite and ceremony but the presentation of the gospel in rite and ceremony and therefore it is cognate to the preaching of the gospel. If the liturgy is unintelligible to the people, it is because the preaching is unintelligible (or beside the point, without reference to the liturgy). If preaching is not bound to the liturgy, then (regardless of the language employed) the liturgy will not be intelligible. Indeed, if the preaching is not relevant to the liturgy, the use of any liturgy at all is rendered absurd and superfluous. And furthermore, preaching ceases to be evangelical, becoming a mere recounting of history and an exhortation to the imitation of Christ.

(REV.) EDWARD EMMERS

Mohnton, Pa.

SIR: Doctors Henry Horn and Krister Stendahl are right in their comments concerning our liturgy. It is time somebody said what they did. I believe most of us (pastors and lay people) are happy with the basic form, but we desperately need the language to be that of our time: not vulgarized, but modernized. Our Collects are unintelligible to our people, yet we say "Let us pray." Even if the lessons are read from the RSV, we are still not reaching the understanding of our people.

I disagree with Dr. Edward Horn's remark that "that day has not yet arrived" when we are in the same boat as the Ro-

man Catholics in their use of Latin . . . That day is here now. We need to cross the next linguistic barrier "from Aramaic to Greek to Latin to German to English" to modern English.

(REV.) FREDERICK HASSKARL

Williamsport, Pa.

SIR: It was most refreshing to read that one of our younger pastors had some new ideas about our liturgy, and had the courage to express himself so clearly.

I for one, and there certainly must be many others thinking as I do, would like so much to read more about what Pastor Henry Horn has in mind about the liturgy as he conceives of it for our own times.

(DR.) HARRY J. KREIDER

Ozone Park, N. Y.

SIR: . . . Is it their desire to reduce worship from a lofty summit experience with God to the earthly babble of beatniks and rock-and-rollers? I may find the liturgy somewhat old fashioned but let us keep it as a rock upon which to stand.

Coopersburg, Pa.

W. W. SMITH

Swedish situation

SIR: Thank you for publishing my statement about the ordination of women pastors in the Church of Sweden. I don't think that you Lutherans in the U.S.A. realize what a tight grip the state has on our church. You are born in a country where church and state are separated, where you can call any pastor you want, where you can start new churches without asking the government, and so on.

A striking example of the bondage of our church was given us a few days ago when a pastor of the Church of Sweden was fined because he refused to conduct the wedding of a divorced couple. According to the Swedish law a pastor in our church is compelled to perform the ceremony of a couple that belong to his church, no matter how many times or under what circumstances they are divorced.

(REV.) HUGO SODERSTROM

Jakobsberg, Sweden

THE NEWS IN THE CHURCHES

Acolytes of Western Area Gather at Recognition Service

By HERBERT A. BOSCH

BUFFALO — More than 250 acolytes from the congregations of the Western Conference, accompanied by advisors and pastors, gathered at Ascension Church, Snyder, for a service of recognition, supper and an hour of fellowship.

Liturgist was Pastor John L. Kinzel, of St. Paul's Church, Eggertsville, chairman of the conference committee on worship. Pastor Edward Goetz, of St. John's Church, Lancaster, president of the Western Conference, read the lessons and brought greetings.

The host pastor, Dr. Ernest C. French, fathered the idea and made all preliminary arrangements. In a brief sermon he outlined the significance of the service of the acolyte, citing several instances of men now in the ministry whose first impetus toward this life-work was received during their acolyte apprenticeship.

Hamburg Mission Developing

THE NEW MISSION in southwest suburban Hamburg, now in process of organization, has chosen as its name All Saints' Lutheran Church and has purchased a parsonage. The first pastor, the Rev. Frederick W. Moock, Jr., is now on the field, and the congregation looks forward to a steady and rapid growth.

NEW ARRIVALS in the area include the Rev. C. Luther Fulmer, Jr., as the associate of Dr. Ralph W. Loew, D.D., at Holy Trinity Church; the Rev. Allen K. Griep, formerly of Fayetteville, New York, now pastor of St. Mark's Church, Kenmore; and the Rev. James E. Ziegenfuss of Bethlehem, Pa., at the Church of the Atonement.



Acolytes enjoy fellowship at Western New York supper

Mission Congregation Plans

First Building at Horseheads

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Our Saviour Church, Horseheads, is getting ready to build its first unit. An architect was chosen at a congregational meeting Nov. 27. The mission has been worshiping in a house chapel since organization in 1957.

The Rev. Ivar O. Iverson was installed as pastor Oct. 23, succeeding Dale L. Soderberg who demitted the ministry. Pastor Iverson has been a missionary in the Virgin Islands and Manitoba, and served most recently at Atonement Church, Buffalo.

THE REV. PAUL G. HANSEN, missionary to British Guiana, is visiting churches in the Central Conference this month under sponsorship of the foreign missions committee.

MISSION WORK has been terminated in Massena. Pastor Moock was reassigned to a new field.

LUTHERAN STUDENT ASSOCIATION met Dec. 2-4 in Zion Church, Syracuse.

New York Pastor Revives Victim of Aircraft Carrier Fire

NEW YORK—A United Lutheran pastor has been credited with saving the life of a workman during the height of the fire that recently raged aboard the aircraft carrier *Constellation* at Brooklyn Navy Yard.

The Rev. Frederick P. Eckhardt, 35, pastor of St. John's Lutheran Church in Greenwich Village, was standing on the hangar-deck when several bodies were removed from a smoke-filled hatchway below. "The first two or three men brought up were obviously dead," he said. "However, when the next workman was carried out I thought there was some color in his face. "I told them to put him on the deck.

When I saw his wedding band, I thought of his wife and children. I took a handkerchief and bent over him and began to give him mouth-to-mouth respiration.

"After about 10 minutes his chest started to rise and fall and additional color came back to his cheeks. A doctor came along and put a stethoscope to the fellow's chest and said he would be okay."

The minister tried the same technique on a second workman who was pulled out of the same hatchway but was not successful.

Pastor Eckhardt, a father of four, has served as a chaplain of the New York fire department since 1954.

NEW ENGLAND

Union Church in Pittsfield Building Educational Unit

PITTSFIELD, MASS.—The cornerstone was laid Dec. 4 for a new educational wing at Union Church. It will provide a fellowship hall seating 400, thirty classroom areas, a parlor and church offices.

At the same time, the church sanctuary is being renovated and enlarged to seat 500. Total cost of the project is \$372,000. The Rev. Gordon E. Hohl is pastor, and the Rev. John S. Joslyn assistant pastor.

Cornerstone ceremony at Pittsfield church



NEW JERSEY

Dr. Knudten to Be Honored At New Brunswick Dinner

By RALPH I. SHOCKEY

TRENTON—Dr. Edwin H. Knudten, president of the Synod of New Jersey, is to be honored at a tenth anniversary testimonial dinner at the Roger Smith Hotel, New Brunswick, Jan. 20. Pastors and their wives have been invited.

During the ten-year period, the congregational roster rose from 128 to 150. The first roll of pastors included 127 and in 1960 there were 169. Sixty-three were ordained into the ministry during the decade.

Evidence of growth is shown also in the benevolence category with the congregations contributing \$3,835,708. The rise from \$200,000 a year to almost \$700,000 in 1960 is indicative of steady progress in stewardship.

Baptized membership of the synod has increased from 70,612 in 1950 to 94,577 in 1960.

Fire Sweeps Oaklyn Church

A CHRISTMAS NIGHT FIRE ruined the sanctuary of St. Mark's Church, Oaklyn, N. J.

NEW JERSEY . . .

which once served as the National Chapel at the Philadelphia Sesquicentennial Exposition.

Destroyed were the carved black walnut altar and pulpit, more than 100 years old. These pieces were obtained from St. Mark's Church in Philadelphia when the Oaklyn congregation organized in 1926.

Newer portions of the church were damaged by smoke and water. The rebuilt and enlarged church was dedicated in June 1959. Dr. C. Donald Heft is the pastor.

MESSIAH MISSION, at Oakland, broke ground for the first unit Dec. 11. The Rev. Howard A. Lenhardt assisted Pastor Herbert S. Hinman in the service.

ST. JAMES' CHURCH, Phillipsburg, observed its 210th anniversary Dec. 18. Dr. Edmund Steimle, of Philadelphia Seminary professor, spoke and Dr. Knudten dedicated the new parish house.

TWENTY-FOUR Luther Leaguers from 22 congregations are preparing through a correspondence course to participate in the syndical "Sparks" program in 1961. They plan to visit the congregations during February. Charles Bergstrom, League president, has planned a briefing session at Holy Trinity Church, Nutley, Jan. 27-29.

A SPECIAL Christmas dinner for the members of the St. Thomas' mission, Bridge Town, was attended by over 150 in spite of the crippling storm on Dec. 11.

CAMPUS

Enrollment Up 9 Per Cent in Church-Affiliated Colleges

ENROLLMENT in ULCA-affiliated colleges for the fall term was more than 9 per cent above the 1959 registration. The Board of Higher Education reports the 1960 total at 11,996, compared to 10,994 for the previous year.

The figures represent students in the regular academic year of the colleges of liberal arts and sciences. Enrollments in special classes and summer schools brought the grand total in the 13 colleges to 18,226, an 11 per cent increase.

Nearly all the colleges reported substantial gains. Gettysburg led with 1,699 regular course students, 80 more than in 1959. Wittenberg University had 1,657, up 162, and led all in total enrollment with 3,400 in its various schools plus summer sessions.

Other enrollments (regular academic year): Carthage 529, up 58; Hartwick 722, up 160; Lenoir Rhyne 964, up 17; Midland 606, up 80; Muhlenberg 1,077, down 8; Newberry 680, up 29; Roanoke 712, up 54; Susquehanna 670, up 68; Thiel 898, up 105; Wagner 1,216, up 193; and Waterloo 566, up 4.

Marion Junior College, with a two-year course, rose from 136 to 160 students.

Lutheran enrollment in the colleges dropped from 42.6 per cent to 41.08 per cent in 1960, but the number of Lutheran students rose from 4,741 to 4,994. Midland leads the ULCA colleges with a Lutheran enrollment of 74.75 per cent. In 1959 Carthage ranked first with 76.9 per cent.

Slight Increase Reported In Seminary Enrollments

NINE UNITED LUTHERAN theological seminaries reported total enrollment of 851 students as of last Oct. 31, a gain of 20 over 1959. The Board of Higher Education reported also there are 11 ULCA students in other Lutheran seminaries.

The total included 68 students serving intern year in parishes or institutional work. This was an increase of 22 over the previous year.

The seminaries also had 269 graduate students as compared with 261 in 1959.

Enrollments for 1960: Central 49, Chicago 115, Gettysburg 156, Hamma 11, Northwestern 92, Pacific 91, Philadelphia 148, Southern 68, and Waterloo 26.

'Spiritual Alumni' Helping to Build California College

WHEN COLLEGES need money they turn to the alumni. But who helps a brand-new college, one that hasn't opened its doors yet?

California Lutheran College, under construction at Thousand Oaks, found a good substitute for grateful alumni. A group of "Fellows" is being organized among the many supporters of Christian higher education.

Inaugurated in 1959, the "Fellows" program seeks pledges to provide the necessary site development of the new liberal arts school which will open next September. A million dollars is needed to pay for grading and landscaping, for roads, utilities and equipment.

One thousand "Fellows" could do it. Already 332 of these spiritual alumni have put up \$514,000.

One of them, Dr. John E. Williams, a dentist who lives in Garden Grove, met the challenge with four pledges, one for each member of his family. He heard about the program through his church, St. Olaf Lutheran in Garden Grove.

Dr. Williams came to California from Robbinsdale, Minn. He is a University of Minnesota graduate, as is his wife, Jane,



First 100 per cent "Fellows Family." Dr. and Mrs. Williams, Carol and Robert, receive plaques from Pastor R. B. Gronlund

who also attended St. Olaf College at Northfield, Minn., for a year.

Their children, Carol, 10, and Robert, 6, are enrolled in a Lutheran elementary school in nearby Orange. They'll be entering the college in 1968 and 1972 respectively.

PACIFIC SOUTHWEST

Parish Life Institutes

Held in Ten Synod Areas

By LOUIS F. MERTZ

LOS ANGELES—Parish Life Institutes are being held in ten areas of the Pacific Southwest Synod this month. Arrangements were made by the Rev. Stanley Olson, synod director of Christian education.

The streamlined program, planned for key leaders in each congregation, includes a skit, "Challenge to the Church," and segments dealing with parish education, evangelism, stewardship and worship.

New Lutheran Hospital Dedicated

ORANGE COUNTY Lutheran Hospital Association dedicated a \$5,750,000 intercom-

Dr. Farwell Named Dean

DR. ELWIN D. FARWELL has been appointed dean of the new California Lutheran College. He holds advanced degrees in three fields: education, in which he earned his doctoral at the University of California; agriculture, in which he earned his master of science degree from Michigan State University; and theology, in which he earned his bachelor of divinity degree from Pacific Lutheran Seminary. He has been pastor of Salem Church, Andrews, Iowa, from 1959 to the present.

PACIFIC SOUTHWEST . . .

munity 150-bed hospital recently at Anaheim, Calif. The new Martin Luther Hospital is in the fastest-growing area of Southern California.

U.S. Senator Thomas H. Kuchel gave the principal address. An 80-voice choir sang.

THREE CONGREGATIONS held services of entry into their new buildings. They are Immanuel, at Los Altos; Prince of Peace, at Saratoga, and Gethsemane, at San Diego.

MISS PHYLLIS CARL began work as parish worker for Gethsemane Church, San Diego, and Miss Ann Pasjack was installed in the same position at Prince of Peace Church, Sepulveda, on Jan. 15.

FIRST CHURCH, Glendale, announced that 464 persons were added to the baptized and confirmed membership in 1960. Over the Christmas season, 2,711 worshippers attended services. The Rev. Karl E. Knisley is pastor, and his father, Dr. John B. Knisley, is associate pastor.

Annual preaching mission at First Church is scheduled Feb. 5-8, with Dr. Charles B. Foelsch, president of Pacific Seminary, as missionary.

Phoenix Church to Build

SHEPHERD OF THE VALLEY CHURCH, Phoenix, Ariz., completed a \$175,000 LLM fund-raising campaign for current needs, benevolences and building purposes. The three-year-old congregation is preparing its second major building program. Dr. Lyle C. Burns is the pastor.

TRINITY CHURCH, Pasadena, dedicated the last three of 23 new stained-glass windows on Dec. 25. The \$12,000 project was begun in 1954. The windows depict the life of Christ, the symbols of the four Evangelists, and the Martin Luther seal.

UNUSUAL OUTSIDE Christmas displays were featured by Our Redeemer Church, Garden Grove, and Christ the Shepherd Church, Altadena. Young people of the congregations enacted the Nativity scene.

AN INDUSTRIAL AREA in west Long Beach is being surveyed by the Rev. Eiichi Matsushita for the Board of American Missions.

ROCKY MOUNTAIN

Rocky Mountain Leaguers Assemble in Albuquerque

By OLIVER F. WEAVER

DENVER—Four chartered buses took youngsters from the synod's northern area to the Luther League convention in Luke's Church, Albuquerque, N. M., Dec. 27-29. About 100 attended from the southern area.

Synod President Leeland C. Soker led devotions, and the Rev. George Housewright was the principal speaker.

Mission Holds First Service

MORE THAN 100 persons attended the first service of the new mission in North Glendale, Denver suburb, in the elementary school building last Nov. 27. The Rev. Robert Beard is the mission developer.

EXECUTIVE COMMITTEE of the synod will meet Jan. 24 at St. Luke's, Albuquerque. The 1961 synod convention will be held April 24-27 in St. Paul's Church, El Paso, Texas.

EVANGELISM MISSIONS will be held throughout the synod Feb. 5, 6 and 7.

MRS. ELEANOR BALDWIN is now a parish worker for the Lutheran Service Society, Colorado. She was formerly with the international missions of the Ministerium of Pennsylvania.

"OPEN HOUSE" at the parsonage, on Sunday afternoons or on festival days, is a growing institution in the synod, helpful in drawing new and older members into Christian fellowship. Among the latest to adopt the idea are Pastor and Mrs. Jack Lundin of Trinity Church, Boulder, Colo., and Pastor and Mrs. Charles Hoemig, of King of Kings Church, Arvada, Colo.

UNITED LUTHERAN CHURCH MEN spearheading a movement to mobilize manpower of congregations. Speaking area meetings have been Jack Oettinger, ULCM executive director, and Milton F. of the Lutheran Laymen's Movement.



Prince of Peace congregation, Merrillville, Ind., was developed by the Rev. Garland Baer

Wartburg Synod Adds Four Congregations in Three States

By ARNOLD H. KAITSCHUK

CHICAGO—Four new mission congregations have been organized in the Wartburg synod in the past two months. Said the Rev. E. W. Belter, supervisor of synod mission work: "Never before have we given birth to four children in so short a time. They all seem to be doing well and have brought new life to many of us, as well as themselves."

Prince of Peace Church, Merrillville, Ind., was organized Oct. 30 with 111 confirmed and 182 baptized members. The Rev. Garland Baer is the developer. The Rev. Berle Franke, of the Board of American Missions, and the Rev. Andrew Swasko, synod vice president, were speakers.

Peace Church, Granite City, Ill., was organized Dec. 4 with 70 adults and 49 children as members. Dr. R. R. Belter, synod

president, and the Rev. O. M. Meyer, president of the Southern Conference, were speakers. The mission developer, the Rev. Bodo H. Mehling, continues as pastor. A church site and parsonage are being acquired.

Our Father's Church, Burlington, Iowa, was organized Dec. 18, with Dr. Belter in charge. This congregation, developed by the Rev. Jack Behlendorf, has 76 adult and 27 child members. Organization day closed with a congregational dinner at which the Rev. Earl Meissner, pastor of Bethany Church, spoke (*photo on page 40*).

Peace Church, Lockport, Ill., was to be organized Jan. 15 by President Belter. The Rev. Roy C. Moore is the mission developer.

PRESIDENT R. R. BELTER has accepted a call to become pastor of Unity Church, Mil-



Charter members of Peace Church, Granite City, Ill., shown at organization of congregation January 18, 1961



Our Father's Church formally organized in Burlington, Iowa, by the Rev. Jack Behlendorf

WARTBURG ...

waukee, effective Feb. 1. He will continue to serve as part-time president.

Dr. Belter is the oldest of the 32 ULCA synodical presidents in point of service. He served as part-time president from 1939 to 1948 and since then full time. He had served as pastor of Peace Church, Iron Mountain, Mich.; St. Paul's Church, Guttenberg, Iowa, and Bethany Church, Burlington, Iowa.

A native of Wisconsin, he was graduated from Concordia College, St. Paul, Minn., and Chicago Seminary. He received the

honorary degree of doctor of divinity from Carthage College.

ON THE SECOND anniversary of its first service, Trinity Church, Edgerton, Wis., laid the cornerstone of its new contemporary church building. The worship area has a seating capacity of 272, with choir and organ in a balcony, and a free standing altar in the chancel. Church school space is in the basement. The Rev. Ronald W. Schittler is pastor.

WHEN ST. PETER'S CHURCH, Wine Hill, Ill., celebrated its 100th anniversary on Dec. 4, 61 of the 63 members who are descendants of the founders attended services.



Cornerstone laid at Trinity, Edgerton, Wis.

The 20th Century Well

CHICAGO—St. Luke's Lutheran Church is in a part of the city where families are constantly moving in and out. But the congregation is growing and recently dedicated a new \$800,000 church.

"How do you manage to reach all these new people?" Pastor A. R. Kretzmann was asked. "Through our 'Laundromat Ladies,'" he replied.

There are three do-it-yourself laundries near the church, all open 24 hours a day, Dr. Kretzmann explained. Every minute every day at each laundromat there is a woman from St. Luke's, inviting other women to come to church.

More than 200 women are thus witnessing their faith at these 20th century wells in the heart of Chicago.

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THE VALLEY OF THE ESTANCIA RANCHETTES

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CHAMBER OF COMMERCE

ONLY \$10 DOWN
A MONTH



Suddenly — almost without warning — the land boom is on in New Mexico. All at once Americans have discovered the "Land of Enchantment" . . . and homes and ranchettes are springing up on lush verdant tracts which until now were enormous ranches.

And especially is this true of the lovely valleys surrounding Albuquerque, the queen of New Mexico. This exciting city is bursting at the seams and homes are spilling out in all directions. Albuquerque has become America's "7th fastest growing city" — and is picking up speed at an astounding tempo.

ASTOUNDING? Please consider: In 1940 Albuquerque had less than 36,000 people. By 1950 it had soared to 97,000. And in the last 10 years it has rocketed to more than 260,000!

There are so many reasons for this fantastic rate of growth. Nowhere in America is there land more beautiful than the rich valleys that rim Albuquerque. The climate is possibly without equal in all of America — a summertime of balmy sunny days* and bracing nights — blanket-sleeping nights; and in the winter equally sunny days* — shirt-sleeve weather. Health? This is a region whose mildness and purity of climate have given new life to people from all parts of our land — where, in respiratory ailments alone, thousands of cures have been miraculously achieved by the mild weather, the dry air, the abundant sunshine, the low humidity. In the words of the Encyclopedia Britannica the Albuquerque region is "a health resort"! And what about sports, entertainment, activities, opportunity? In the lofty close-by mountains are fishing, swimming, hunting. Skiers wear shorts. Golf is played the year round. Albuquerque itself is crammed with magnificent shops, theatres, churches, schools — including the University of New Mexico with 7000 enrolled students, bright new college buildings and modern football stadium. Albuquerque has the 5th busiest airport in the United States. Its industry and employment potential are boundless. Its 3 television channels and 9 radio stations, its opportunities in land ownership, jobs, small business; its sunniness, its freshness and sparkle — all of these mark the personality of a great city.

The wonder is not that Albuquerque is growing so rapidly. The wonder is that one can still buy a lovely piece of land close to the city at so low a price as \$395 an acre! All you have to do is to take a look at the six cities which in all of America have grown even faster than Albuquerque. What would you have to pay for an acre of comparable land only 39 miles from their shops and theaters?

	POPULATION	RATE OF RISE 1950-1960	COST PER ACRE OF COMPARABLE LAND 39 MILES FROM DOWNTOWN
1. San Jose, Calif.	639,615	120.1%	\$2,500 — \$ 5,000
2. Phoenix, Arizona	652,032	96.5	\$3,500 — \$ 7,000
3. Tucson, Arizona	262,139	85.6	\$1,500 — \$ 3,000
4. Miami, Florida	917,851	85.4	\$5,000 — \$10,000
5. Sacramento, Cal.	500,719	80.7	\$2,000
6. San Diego, Cal.	1,003,522	80.2	\$4,000 — \$ 8,000
7. Albuquerque, N. M.	260,318	78.7	\$395 (Valley of The Estancia Ranchettes)

* Last year for example, there were only 8 days that were not sunny.

These statistics are eye-openers, aren't they? Yet real estate men are saying that the prices you have just read will soon apply to the Albuquerque region!

And as lovely and luxuriant an area as Albuquerque can boast is The Valley of the Estancia Ranchettes. Rimmed by mountains, lying flush alongside the most important highway in the West, Route 66, and only 39 miles from Albuquerque, The Valley of the Estancia Ranchettes is the essence of the enchanting Southwest. Please read this carefully! The Valley of the Estancia Ranchettes are not barren desert tracts. They are lush and green! Water waits to be tapped. The soil is so fertile as to bear fruit trees and truck gardens. Our Route 66 neighbors frame the landscape with their low modern ranchettes, homes, motels. Our next door neighbor is the famed \$200,000 Longhorn Museum of the Old West . . . Oh yes, this is a very lovely land.

As our headline says, an acre in our beautiful VALLEY OF THE ESTANCIA RANCHETTES costs \$395 complete! And the terms are \$10 down and \$10 a month per acre. That's it — no extras, no hidden additional costs. You may reserve as many acres as you wish. AND YOU TAKE NO RISK IN SENDING YOUR \$10 TO RESERVE YOUR ONE ACRE RANCHETTE SITE. Your \$10 reserves an acre for you, but you have the unqualified right to change your mind. As soon as we receive your reservation we will send you your Purchase Agreement and Property Owner's Kit. The package will show you exactly where your property is and will include full maps, photographs and complete information about your property. Other maps will show you nearby Arizona — even old Mexico itself, 250 miles away. You may have a full 30 day period to go through this fascinating portfolio, check our references, talk it over with your family. If during that time you should wish to change your mind (and you don't have to give a reason either) your reservation deposit will be instantly refunded. (ALBUQUERQUE BANK REFERENCES.)

Experienced realtors think that the Albuquerque area presents the most exciting acreage buy in America. On the outskirts of the city, land is now going for \$5000 to \$6000 an acre. One day soon the Valley of the Estancia Ranchettes could be a suburb of Albuquerque. Act now. You'll be forever grateful that you did.

VALLEY OF THE ESTANCIA RANCHETTES Dept. L23

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Gentlemen: I wish to reserve _____ acres in the VALLEY OF THE ESTANCIA RANCHETTES. I enclose a deposit of \$_____. (Please send deposit of \$10 for each \$395 acre you reserve.) Please rush complete details, including my Purchaser's Agreement, Property Owner's Kit, maps, photographs, and all data. It is strictly understood that I may change my mind within 30 days for any reason and that my deposit will be fully and instantly refunded if I do.

Name _____
Address _____
City _____ Zone _____ State _____

Pastors of Uniting Synods To Hold Pre-Lent Retreat

By A. J. BEIL

DES MOINES — The annual Pre-Lenten Retreat for pastors of the merging synods in Iowa will be held at Grace Church

(Augustana), Des Moines, Jan. 22-24. The Iowa District of the American Evangelical Lutheran Church is in charge of the program.

The Rev. Harold E. Olsen, district president, of Cedar Falls, announced four special speakers. Dr. Walter J.



REV. H. E. OLSON

Kukkonen, Chicago Seminary, will present three addresses on "The Cross in Modern Thought."

Dr. Harold Bernhard, director of religious education, Iowa State Teachers College, Cedar Falls, is presenting two messages on "Religions Without a Cross."

Dr. Ernest D. Nielsen, president of Grand View College, Des Moines, will conduct two Bible study periods.

The Rev. Richard Sorensen, pastor of St. Ansgar, Waterloo, will serve as chaplain.

Vocational Conferences Held

THREE CONGREGATIONS planned special church vocations meetings while students were home from college for the Christmas holidays. These one-day conferences were conducted at Trinity, Burlington; Redeemer, Des Moines, and Trinity, Webster City.

Other churches have announced similar plans for the Easter vacation. The synod's church vocations committee announced that 26 Iowa students are now in seminaries preparing for the ministry, and 26 approved church vocations students are in colleges.



ROBERT F. KRASA

Michigan Man Appointed BAM Financial Secretary

NEW YORK—Robert F. Krasa, 40, Detroit, has been named assistant treasurer and secretary of finance of the United Lutheran Church in America's Board of American Missions.

Dr. Donald L. Houser, executive secretary of the board, said Mr. Krasa will assume his new duties Feb. 1. He will succeed Arthur G. Midboe, who resigned to become comptroller of the United Lutheran Church.

Mr. Krasa has served as assistant to the president of the ULCA's Michigan Synod since 1957. Before that time he was employed for 11 years by the Chrysler Corp.

An active layman, Mr. Krasa has held various offices in Lutheran congregations and has served on synodical committees.

Dr. Erb Heads Conference

CHICAGO—Dr. Earl S. Erb, of New York, executive secretary of the Board of Foreign Missions of the United Lutheran Church

n America, was elected to his third one-year term as president of the Lutheran Foreign Missions Conference of North America. Also re-elected were Dr. Theodore P. Fricke, of Minneapolis, associate director of the Board of World Missions of The American Lutheran Church, as vice president, and Dr. H. A. Mayer, of St. Louis, secretary of missions of the Lutheran Church—Missouri Synod, as treasurer.

The Rev. Oscar R. Rolander, of New York, secretary of the National Lutheran Council's Department of World Missions Co-operation, was again named executive secretary of the conference.

INDIANA

Elkhart Mission Organized As Church of the Redeemer

By WILLIAM L. PIFER

INDIANAPOLIS — Lutheran Church of the Redeemer, Elkhart, was organized on Dec. 1. It was the fifth mission to be organized during 1960 in the Indiana Synod.

Dr. Walter M. Wick, synod president, preached at the service in Hawthorne school, Elkhart. Dr. Fred M. Hanes, former synod president, spoke at a vesper thanksgiving service. The Rev. Keith L. Finney is the mission developer.

OUR SAVIOUR CHURCH, Fort Wayne, dedicated its new \$75,000 educational unit on Jan. 8. Synod President Wick was the speaker. The congregation needed the new facilities urgently, having grown from 165 in 1951 to 510 at present.

AFTER 18 YEARS as pastor of St. Luke's church, Fort Wayne, the Rev. J. Luther King has resigned effective Feb. 1 to engage in mission work at Bethany Church, South Bend. Bethany was organized in 1953.

THE REV. M. D. KILVER, of St. Mark's church, Monroeville, has been appointed to Franklin Clark Fry's consulting committee on military chaplaincy for 1961-62. Pastor Kilver is a retired lieutenant colonel in the U.S. Air Force Reserve.

KENTUCKY-TENNESSEE

Community Vespers Held

By Louisville Churches

By CHARLES L. STRUBEL

LOUISVILLE, KY. — Community Vespers sponsored by the Louisville Lutheran Ministerial Association were inaugurated Nov. 6. Services are held each Sunday evening in Trinity Church. Pastors of all Lutheran churches in the Louisville area take turns in charge, each bringing his own choir

CORRECTING HEARING LOSS WITHOUT A HEARING AID

While the use of a hearing aid is the solution to many hearing problems, it isn't the only way to restore hearing. Facts about some types of hearing loss that can be corrected through medical treatment or by simple surgery are found in Zenith's booklet, "Hearing Loss and the Family Doctor," written by a nationally prominent physician and published by the Zenith Radio Corporation. To obtain a free copy of this valuable booklet, simply fill out the coupon below.

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KENTUCKY-TENNESSEE . . .

and organist, as well as a corps of ushers.

The Vesper service is intended for the considerable number of Lutherans who can-

not attend a morning service. Attendance has been good, and the services also have attracted many visitors from the community.

Merger Explained in Detail

DR. GERARD D. BUSCH, president of the Kentucky-Tennessee Synod, is visiting each congregation to explain details of the coming merger into the Lutheran Church America. The synod's executive committee authorized the series of meetings because it was felt all Lutherans should understand the meaning of the merger to their own congregations.

The Kentucky-Tennessee Synod is one of those which will go out of existence, Kentucky going with Indiana and Tennessee going into the new Southeastern Synod.

MONTHLY MEETINGS are being held (November through April) for church councilmen in several areas of the synod. Topics include atomic energy, home mission, church attendance, and property insurance.

GEORGIA-ALABAMA

Inner Mission Workshops Scheduled at Synod Points

By PAUL J. RENZ

ATLANTA—Three workshops on inner missions are scheduled this month in the synod, in co-operation with the ULC Board of Social Missions. The theme is the needs of older people to which a congregation can direct itself. Resource leader for each workshop is the Rev. Norman Reisch. The Rev. Rufus Cuthbertson is the synodical chairman.

Dates and places: Jan. 16, Ebenezer Conference, Ascension Church, Savannah; Jan. 17, Central Conference, Redeemer Church, Atlanta; Jan. 18, Alabama Conference, Christ Church, Birmingham.

EVANGELISM CHAIRMEN of the synod churches will meet Jan. 24-26 in Redeemer Church, Atlanta. Pastors and laymen will attend one open session.

PLANS WILL BE MADE here Jan. 23 for

Historical St. John's

81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"

Sunday School: 9:30-Noon

The Worship Service: 11:00 A.M.

Polish Worship: 9 A.M. Spanish Worship: 3 P.M.

Rev. Fred P. Eckhardt, Pastor



IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street

Worship

8:00, 9:30 and 11 A.M.



PHILADELPHIA'S NEW MESSIAH LUTHERAN

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DR. ROSS STOVER Preaches

11 A.M. 7:30 P.M.

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The Rev. E. Dale Click, Pastor

Sunday Services, 9:30 and 11:00 A.M.

CHRIST THE KING



LUTHERAN CHURCH IN THE LOOP

327 S. La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.

Services 11 a.m. & 7 p.m.

WEEKDAYS

12:10 p.m., 12:40 p.m.

Faith and Life Institute to be held in May for marketing personnel. The Rev. Herman G. Stuempfle, Jr., associate director of social action, Board of Social Missions, will meet with representative laymen.

Church Men's Convention

UNITED LUTHERAN CHURCH MEN of the synod will hold their convention Jan. 27-28 at St. Paul's Church, Savannah. Speakers will include Dr. Frederick Wentz, of Gettysburg Seminary; Dr. A. G. D. Wiles, president of Newberry College; the Rev. Rufus Cornelsen, director of social action, Board of Social Missions, and Jack Oetgen, executive secretary, ULCM. Ted Rinker, of Birmingham, is synodical president.

FIRST UNIT CHAPELS have been occupied by Faith Church, Warner Robins, and Advent Church, Doraville. St. Paul's Church, Americus, remodeled its house chapel.

RELIGIOUS AND CIVIC groups have urged the governor, legislature and other state officials to do whatever is necessary to keep Georgia's public schools open.

A typical resolution was adopted by the congregation of Peachtree Road Church, Atlanta. It said the threatened closing of public schools is "a serious threat to the well being of all the people of the state."

"We believe," the resolution stated, "that no plan for private schools can adequately meet the educational requirements of this city and state."

Choose from 8 Exciting LUTHERAN TOURS for 1961

TOUR 1

EASTER PILGRIMAGE TO THE HOLY LAND

March 19 to April 13, 1961

Celebrate Easter in Jerusalem with Dr. H. W. Gockel, Religious Director of "This Is The Life." Also visit 12 countries of Europe and the Middle East.

TOUR 2

ECONOMY TOUR OF EUROPE

June 17 to July 11, 1961

Visit France . . . Austria . . . Italy . . . Switzerland . . . Germany . . . Belgium . . . Holland . . . England.

TOUR 3

DELUXE EUROPEAN TOUR WITH HOLY LAND EXTENSION

July 22 to August 29, 1961

Visit the important cities of the Reformation with Dr. Oswald Hoffman, Lutheran Hour Speaker.

TOUR 4

HAWAIIAN HOLIDAY

June 26 to July 11, 1961

Treat yourself to the fun of a Hawaiian holiday. By air both ways or air and ship.

TOUR 5

ALASKA AND THE CANADIAN ROCKIES

June 28 to July 16, 1961

Visit Banff and Lake Louise on this delightful tour-cruise.

TOUR 6

LLL POST-CONVENTION TOUR

July 19 to August 5, 1961

(Following the LLL Convention in Wichita) Visit California and the West Coast . . . see Disneyland and Yosemite and Yellowstone National Parks.

TOUR 7

ORIENT-SOUTH PACIFIC VACATION TOUR

July 10 to August 10, 1961

Visit the exotic countries of the Orient . . . go "down under" to Australia, New Zealand and the Fiji Islands. Tour will be personally escorted by Dr. T. G. Eggers.

TOUR 8

SPRINGTIME IN HAWAII

March 20 to April 4, 1961

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Adult Education Revised In Lehigh Valley Church

By HENRY W. SNYDER, JR.

ALLENTOWN, PA.—Emphasis is on courses, instead of classes, in the new adult education program of Christ Church, Freemansburg. Adults in the Sunday school register for one of three elective courses from the "Faith in Action" series each quarter.

Classes are mixed, doing away with the traditional men's and women's divisions. Pastor Helmut Kaffine and the Sunday school officers believe the plan will enliven interest in the adult department and de-



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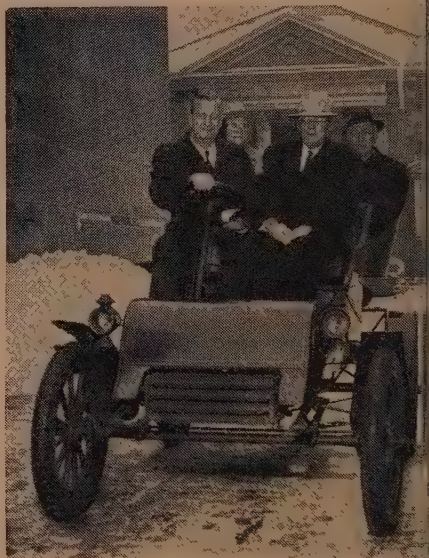
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Write for Audio-Visual correla-
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LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
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velop a better informed church membership.

ST. PAUL'S CHURCH, Easton, went \$20,000 over its \$85,000 goal for the parish Religious Education Advancement program. The South Side congregation will use the funds for a new nursery, a balcony floor in the parish hall, a chapel and classrooms for youth and adults, and a pastor's office.



Muhlenberg President-Elect Erling Jensen (left) rides with President Seegers in a 1903 Ford. Seated in back are Donald P. Miller and Robert E. Bittner who donated the car to the college.

THIRTY MEMBERS of the Muhlenberg College Board of Trustees pledged a total of \$120,000 to inaugurate the college's \$5 million ten-year development program.

Dr. Erling N. Jensen, president-elect of the college.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

The fast growth of the Church in the West is a miracle of God! The Seminary is keeping pace. Quality is its hall mark. Its four-year B.D. course includes mandatory one year parish internship. Versity-trained faculty. Splendid campus.

Students apply now. New class enters September 1961. Catalog. Information. Pastors' summer session three weeks—June 26 to 14, 1961. Th.M. Credits.

will take office on Feb. 1, attended the meeting during a three-day campus visit. Life Trustees elected were George B. Balmer, of Reading; The Rev. W. C. Berkenmeyer, of Bethlehem, and H. L. Keiper, of Troudsburg.

ST. PETER'S CHURCH, Bethlehem, received 8 adults into membership recently, seven by baptism, three by confirmation, and others by restoration of lapsed membership. Their reception reflected the evangelism emphasis of Pastor Peter Dexnis, who left on Jan. 1 to become minister of evangelism and pastoral care at Holy Trinity Church, New York City.

Extra Benevolence Effort Urged in Western Canada

By E. G. GOOS

EDMONTON, ALTA. — Congregations were exhorted to make a special effort in December to bring their apportionment receipts for 1960 to a higher level. Synod President Reinhold G. Sedo wrote every pastor an appeal to seek extra Christmas gifts from all confirmed members, and larger gifts from members of larger resources.

President Sedo also suggested the allocation of idle funds in congregational treasuries to apportioned benevolence. Many of the congregations had been visited during November to arouse a greater stewardship response.

Mission Developer Called

A NEW MISSION area will be developed in Calgary, Alta. The Board of American Missions has called the Rev. Lothar Schwabe of Winnipeg, Man., as developer.

FIVE RURAL congregations around Regina, Sask., have been aligned in one parish to be served by the Rev. Edwin Hansen. The Rev. Walter Goos, formerly mission developer in Nelson, B. C., assumed the pastorate of St. Luke's Church, Winnipeg.

Other changes: The Rev. Arthur Miller, of Patience Parish, Millet, Alta., accepted the call of a federated Augustana-ULCA

parish at Lipton and Kelliher, Sask. The Rev. J. A. Knaack, of Rimby-Ponoka Parish, Alta., went to St. Mark's Church, Markinch, Sask.

St. Paul's Church, Ellerslie, installed the Rev. E. Swenson-Rosenquist as pastor. The Beausejour Parish called the Rev. E. G. Goos, of Edmonton.

GOOD SHEPHERD CHURCH, Victoria, B. C., with help of the Board of American Mis-



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WESTERN CANADA . . .

sions purchased a vacant church building, renovated and dedicated the renewed sanctuary Oct. 9. An evangelism mission is planned this year.

Still building new churches are St. Matthew's, Spruce Grove, Alta.; Trinity, Saskatoon, and Grace Church, Russell, Man. The congregation at Flin Flon, Man., purchased a new church site.



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• GROUPS WELCOME •

Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores (United Lutheran Publication House) can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m. Arrangements must be made at least one month in advance; requests must include the date, time of arrival, and number in the group. Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call Victor 8-6800.

DECEASED

THE REV. JACOB L. MORGAN, D.D., LL.D., president emeritus of the North Carolina Synod, died Dec. 27 at a nursing home in Mocksville, N. C., after a long illness. He was 88.

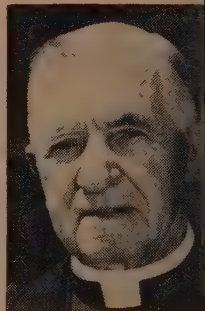
Born in Rowan County, N. C., Dr. Morgan received his early education in the public schools. He was graduated from North Carolina College in 1899 and from Southern Seminary in 1902. His honorary degrees were conferred by Lenoir Rhyne College.

After ordination he served parishes Salisbury and Enochville, and in 1907 became a synodical missionary. In ten years he organized congregations at High Point, Greensboro, Mooresville, Landis, Raleigh and Liberty. He became vice president of the synod in 1918, and in 1919 was elected its first full-time president. In 1921 he was elected president of the United Evangelical Synod of North Carolina, formed by merger of the North Carolina and Tennessee Synods and served continuously until 1947.

He was a member of the ULCA Board of Foreign Missions, 1927-30, a member of the ULCA Executive Board, 1930-38, and a member of the ULCA Board of American Missions, 1946-52. He was editor-in-chief of the *History of the Lutheran Church in North Carolina*, published in 1953.

Surviving are his wife, the former Elizabeth Virginia Shoup; a son, Dr. Karl Ziegler Morgan, of Oak Ridge, Tenn.; and three daughters, Mrs. William Happer, of Lenoir, N. C.; Mrs. O. A. Kirkman, of High Point, N. C.; and Mrs. William Johnson, of Weavertown, N. C.

Funeral service was conducted Dec. 29 at St. John's Church, Salisbury, by Dr. Frank K. Eiford, pastor, and Dr. F. L. Conrad.



J. L. MORGAN

president of the North Carolina Synod. Interment was in Chestnut Hill Cemetery, Salisbury.

DR. PAUL H. HEISEY, 74, retired professor of Bible and Religious Education at Newberry College, died Jan. 2 in Newberry, S. C. He had spent 47 years in the ministry and teaching at the time of his retirement in 1957.

Born in Lancaster, Pa., he was a graduate of Midland College and Western Theological Seminary, and was ordained in 1910 at Lawrence, Kansas. He earned a master's degree from the University of Iowa in 1911, and a Ph.D. from Northwestern University in 1924. Midland College conferred the honorary doctor of divinity degree upon him in 1929.

Dr. Heisey served pastorates in North Liberty and Des Moines, Iowa, from 1910 to 1919, then joined the faculty of the University of Dubuque. From 1921 to

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January 18, 1961

1942 he was professor of Religious Education at Wittenberg College.

In 1918 he was a delegate to the ULCA founding convention in New York, and was president of the Iowa Synod in 1918-19. He was a member of the ULCA Parish and Church School Board, 1930-42.

During World War II he was director of training and employee relations counsel for a private industry. He came to Newberry College in 1946.

Surviving are his wife, the former Lillian Christensen; a son, Harold C. Heisey, of Houston, Tex.; a daughter, Mrs. Lillian K. Guenther, of Newberry; a brother, Martin Luther Heisey, of Lancaster, Pa., and a granddaughter.

Funeral service was conducted Jan. 4 in Redeemer Church, Newberry, by the Rev. H. A. McCullough and the Rev. J. B. Bedenbaugh. Burial was in Newberry.

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IN CONCLUSION

A ROCK-BOTTOM principle of American law is that a man is considered innocent unless he is proved guilty. This is something many Protestants should have kept in mind last year when they talked about John F. Kennedy's campaign for the U.S. presidency. They predicted Mr. Kennedy would use his political power to secure advantages for the Roman Catholic Church.

Protestants are right in being alert to the possibility that men in public office might try to promote the special interests of their church. The Roman Catholic Church has claimed for centuries that governments owe it favors. But Mr. Kennedy in his campaign promised plainly that he would not yield to pressure from church leaders.

Millions of Protestants voted for Mr. Kennedy because they trust him. In fact, they figure that Roman Catholic political ambitions will get less support from him than from some Protestant presidents. (It was Mr. Truman who appointed an ambassador to the Vatican.)

THE BIGGEST problem in the U.S. in which there is a conspicuous church interest is likely to come up soon. For a dozen years Congress has been debating the question of federal aid to schools. This debate gets into difficulty when it swings around to whether there should be aid for parochial as well as for public schools.

If the federal government were to provide some financial support for parochial schools, a pattern would be established for state aid also, and it might not be long until two school systems—a public and a Roman Catholic—were being financed by the public treasury. This

would produce a drastic change in the church situation in the United States.

I feel sure the U.S. Supreme Court would find public support of parochial schools unconstitutional. And my confidence in Mr. Kennedy was strengthened when he said during his campaign that he considers such aid unconstitutional.

Roman Catholics have a right to send their children to private, church-supported schools. They do not have a right to receive from the government the financial support of these schools. Religious institutions in the United States are required to depend on private funds.

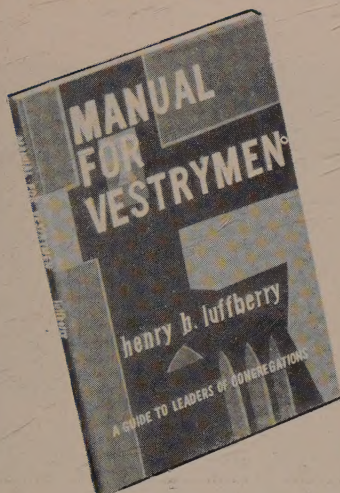
Federal aid for public education is an urgent necessity, and Mr. Kennedy has said he will use his influence in getting the legislation through Congress this year. That old sandbar—parochial school aid—will be squarely in the channel as it has been for years. Maybe the Kennedy administration will be able to navigate around it.

I SUSPECT that most of the Protestants who were seriously worried about a Roman Catholic president of the U.S. will be agreeably surprised in the months following the inauguration. I think they will find that there is in the White House a fair-minded man who is intensely loyal to the basic principles of American government.

And I hope Mr. Kennedy will find in his Roman Catholic faith the resources of courage and comfort which he will need in meeting the immense problems of his office. Prayers for the president in Latin, English, or any other language will be very much in order on January 20 and in the years ahead.

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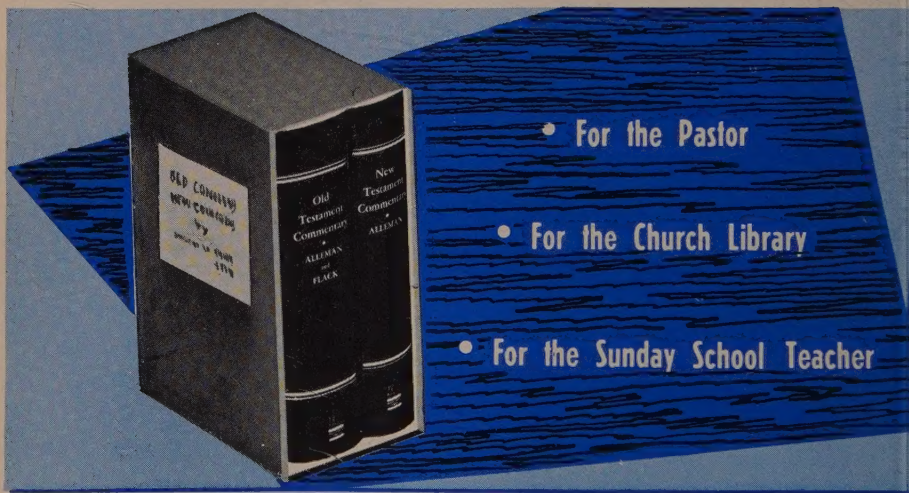
about the author

Graduate of University of Pennsylvania and Lutheran Theological Seminary, Philadelphia, he is well-known as a radio and television preacher. He is now pastor of St. Paul's Lutheran Church, Washington, D. C.

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